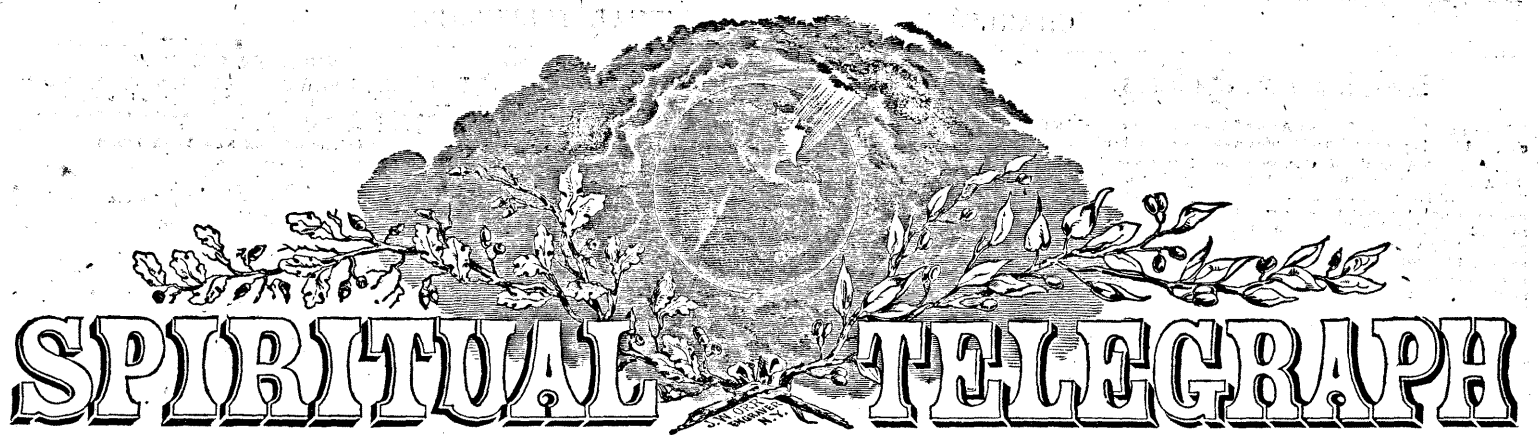


Smithsonian Inst.



DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 346 & 348 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

VOL. VI.—NO. 47.

NEW YORK, SATURDAY, MARCH 20, 1858.

WHOLE NO. 307.

THE SPIRITUAL TELEGRAPH.

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The business of the TELEGRAPH is so systematized that the mailing clerk is expected to notify our patrons when the term of their subscription expires; and if money is not received, the paper is discontinued, without the knowledge of the proprietor, or any discrimination whatever.

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300 Ladies' Gold Watches	30 00, each
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Witness of cure, L. H. Lines, M. D., 387 Broadway. For sale at 17 CANAL-ST., near Church, and at the Drugstore, 20 at Gould's Stationery Store, Tribune Building. I will send a box by mail, and prepay the postage, including, also, a certificate on "What Constitutes Disease?" on receiving 24 cents in postage stamp.

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PRICE 50 CENTS. Inclose the pen in a letter, with cash or postage stamps, and by return mail you will receive the pen as good as new. Address, E. ELLIOT, Syracuse, N. Y.
☞ Any paper giving the above three insertions, and sending me a marked copy, shall receive one of my best pens by mail.

PERSONAL AND SPECIAL NOTICES.

Mr. Harris' Meetings.
Rev. T. L. Harris lectures every Sunday, morning and evening, at the University Chapel, corner of University Place and Waverly Place, opposite Washington Square.
Dodworth's Academy.
Mr. T. C. Benning will lecture at Dodworth's Academy next Sunday, morning and evening.
Dr. Wellington's Tour West.
Dr. Wellington will be in Chicago on the 27th inst., and at St. Louis, from the third to the twelfth of April.
Mrs. Hatch's Meetings.
Mrs. Cora L. V. Hatch will speak in the Brooklyn Institute, corner of Concord and Washington-streets, every Sunday afternoon, at three o'clock; and at Clinton Hall, Astor Place, New York, every Wednesday and Friday evening, at half-past seven o'clock.
Dr. R. T. HALLOCK will lecture in Boonton, N. J., on Sunday next.
CHARLES PARTRIDGE will be absent from the city during the week.

Proposed Meetings in Janesville, Wis.
It will be seen by the following note, which we have just received from Janesville, Wis., that our friends in that place are up and doing:
The Spiritualists of Janesville, Wis., have made arrangements for a fine Hall for the ensuing year, in order to furnish it free for lectures on Spiritualism and kindred subjects.
They wish to secure lecturers weekly, or at such other times as may be most convenient.
Good lecturers will be cordially received, and will find friends glad to entertain them. Application may be made to

A. W. PARKER,
GILBERT DOLSEN,
JESSIE MILLS.

JANESVILLE, March 8, 1858.

Committee.

PUBLIC ORAL DISCUSSION.

SPIRITUALISM AND THE OPPOSITION ON TRIAL BEFORE THE SAME TRIBUNAL.
IT IS THE PRIVILEGE OF ALL TO READ, AND THE RIGHT OF ALL TO JUDGE.
The recent Oral Discussion at Hartford, between S. B. BRITTON of the Spiritual Age, and Dr. D. D. HANSON of the Free Congregational Church of that city, is now in Press and will be published in a few days. It will make an elegant octavo book of about 150 pages, printed on fine paper, and suitably bound. The price will be 38 cents single copies. A discount of one-third will be allowed to the trade, and to those who purchase a number of copies for gratuitous distribution. Let the friends and opposers of Spiritualism send their orders without delay, addressed to
S. T. MUNSON & CO.,
5 Great Jones Street, New York.
P. S.—Send six cents postage stamps, when the book is to be forwarded by mail.

New Spiritualist Paper.
"THE AGE OF REASON AND SPIRIT ANNUNCIATOR." The first number of this new publication has just been placed upon our table. It is a rather large folio sheet, and presents a creditable aspect, both as to its contents and its typography. It is fully devoted to the spiritual facts and philosophy, and contains a considerable variety of matter on that great theme, beside articles of a more miscellaneous character. It is published monthly, at fifty cents per year, or five cents the single copy. Address REX & SCOTT, 6 Beach-street, N. Y.

Festival in Newark.
We are sorry that the following came too late for our last issue:
The Spiritualists of Newark, N. J., will hold a festival, under the direction of the ladies, in their new hall, 329 Broad-street, on Thursday afternoon and evening, March 18; the proceeds to be appropriated to furnishing the hall. Supper will be served during the evening, tickets for which will be sold for twenty-five cents. To this banquet of good things, which will contribute to the physical and spiritual man, our friends of New York and vicinity are cordially invited. Trains leave from the foot of Cortlandt-street, about every hour during the day and evening; and returning, leave Newark at 8, 9, 10 and 11 o'clock, P. M. We hope to welcome many of our New York friends upon this occasion.

B. F. Beals, of Bridgewater, N. Y., in remitting us the cash for two copies of the TELEGRAPH, says: "I am a dentist, and these hard times affect my business seriously, but as I have been deeply interested in Spiritualism for seven years, I find I can not afford to do without the TELEGRAPH and some other spiritual papers. This is Gospel to me. We have had a good many lecturers here, and one of the best of mediums, Mr. A. M. Convis, a healing medium, perfectly controlled by Indian influence, and through whom many wonderful cures have been effected. He has now moved to Lisbon, Kendall county, Ill. Here is the place where the Rev. T. J. Smith first preached the new Gospel of Peace, and here his body rests from care and toil. I wish also to speak a favorable word for Mr. John Bentley, of Oriskany Falls, Oneida county, who is an excellent clairvoyant and healing medium, and a very deserving man."

Volume VII. of this paper will commence in May next, and we are desirous of greatly enlarging our list of subscribers. All favors shown us by our friends in getting up lists, will be highly appreciated.


Miss Sarah Jane Irish, one of the first rapping mediums developed in this country, and one of the most reliable for test-manifestations, has returned to this city, after an absence of two years. During her stay, which will be brief, she will give private sittings, for test-manifestations, at 310 Broome-street. She is extremely moderate in her charges, and the small fee of twenty five cents will enable any person to test her mediumistic powers. Parties of three or more persons can make arrangements for exclusive circles, by calling at her residence.

BORN INTO THE SPIRIT WORLD.

February 24, 1858, Jas. E., eldest son of JAMES and AUGUSTA COWEN, aged 30 years and 9 days.
Sunlight and shadows were strongly blended in his eventful life, which was one of frequent severe trials, when the spirit would nearly sink in despair. But the angels of peace and love were ever present to cheer and sustain in such dark hours.
He possessed a noble, energetic spirit, and labored in his own peculiar way, to enlighten those who in darkness could not see the dawning of a better day. In the expression of his thoughts, whether with the pen or orally, his language was chaste and elevated.
He was by profession a teacher, and not till consumption had made him a hopeless invalid, did he resign his post to another. His sufferings during his last days, were indescribable, yet through all he was patient and resigned, welcoming the hour of dissolution with a joyous smile. Angelic beings surrounded his couch of pain, and received him to a brighter home of unfading beauty in eternity's bosom.

MRS. J. E. C.

In Philadelphia, Saturday, January 30, after a long and painful illness, ELIZA, wife of WM. HERMAN LAUBACH. The subject of this brief notice was for many years an earnest and faithful laborer in the cause of Spiritualism. Uncommonly gifted as a medium, her great powers were faithfully used to the last. Freely she had received, and freely she gave; and many are those whose minds have been convinced of the blessed truths of Spiritualism, and whose hearts have been gladdened by sweet communications, received through her. Aside from her mediumship, there was a loveliness in her character which won for her the love of all who knew her. She was purity itself, and "blessed are the pure in heart, for they shall see God." In patience and in hope, she endured her great sufferings; alone she trod the dark valley, but her heart faltered not, for the light was with her. The bright Spirit has been released from the suffering body, and she rests from her labors. One whose privilege it was to be near her in her last illness, and who knew her and loved her as a brother, offers this simple tribute to her memory.



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VOL. VI.—NO. 47.

NEW YORK, SATURDAY, MARCH 20, 1858.

WHOLE NO. 307.

The Principles of Nature.

THEORY OF UNIVERSAL UNITY.

BY CHARLES FOURIER.

(Second Article.)

PREFACE AND GENERAL IDEA OF THE WORK.—OUTLINE OF AN INTEGRAL STUDY OF NATURE—NEGLECT OF INVESTIGATION ON THE PART OF THE SCIENTIFIC WORLD.

In publishing a discovery which the world was so far from expecting—namely, the theory of General Destinies—let us explain why it has been missed by the great men of the past, among others by Newton, who verged upon the secret, and how it happens that the prize has fallen to the lot of a man not engaged in scientific pursuits. We often see Fortune prostrate the efforts of Genius, and accord to Chance the most important discoveries; shall we be surprised, then, that she has acted thus in respect to the great question of the mathematical calculation of Destinies? Beside the favors accorded to chance, there are also those granted to audacity. *Audacio fortuna juvat.* We often see the bold succeed where men of skill fail, and even the latter often owe their success to mere accident. Kepler confessed that he was speculating at hazard, when he discovered the famous law, that the square of the periodic time is proportional to the cube of the distance. It is admitted, then, in respect to discoveries, that boldness and chance divide the honors with genius and science. Newton, we are told, was indebted to a lucky accident, to the fall of an apple, for the discovery of the law of gravitation, which Pythagoras had a glimpse of, but missed, twenty-five centuries before. This is a sufficient reply to objections of this nature. Right or wrong, I hold the prize, which has escaped the favorites of Science in their researches.

Modern philosophers, especially those of France, pretend generally to explain the principle of the *unity of system in Nature*; never, however, was the world farther from any regular study of the subject; hence it has not acquired the least idea of the theory of universal unity, which consists in these three branches, to wit: Unity of Man with himself; Unity of Man with God; Unity of Man with the Universe.

It will be demonstrated in the course of the present work, that the philosophers have for three thousand years neglected to study the first of these three unities—that of Man with himself, and especially with his passions, which out of the Combined Order are in a state of general discord and lead to ruin the individual who is governed by them.

This duplicity of action, this dissidence of man with himself, has given rise to a science called Moral Philosophy, or Ethics, which considers duplicity of action the essential condition, the immutable destiny of man. It teaches that we should resist his passions, that he should be at war with them and with himself—a principle which places man in a state of war with God, for the passions and instincts come from God, who has given them as a guide to man, and to all creatures.

In opposition to this view, certain learned sophisms are urged in regard to the intervention of reason, which God, as it is said,

has given us as a guide and moderator of the passions, whence it would follow:

1. That God has subjected us to two irreconcilable and conflicting guides, namely, *Passion* and *Reason*. (Theoretic Duplicity.)

2. That God is unjust toward ninety-nine hundredths of the race, to whom he has not imparted that degree of reason necessary to cope with the passions; for the masses in all countries, Civilized and Barbaric, do not reason; as for the Savages, they are guided only by their passions. (Distributive Duplicity.)

3. That God, in giving us reason as a counterpoise and a regulating agent, has shown himself an unwise mechanic; for it is evident that reason is powerless even with the hundredth of men who are endowed with it, and that the oracles of reason, the Voltaires and Rousseaus for example, are often the greatest slaves to their passions. (Practical Duplicity.)

Thus our theories as to the Unity of Man with himself, commence by supposing him subject to a threefold duplicity of action—a monstrous absurdity, and a threefold insult to the Creator of the passions.

Nothing in either of these three hypotheses is admissible; they will be examined, and fully refuted in another part of the work, where it will be demonstrated that all these aberrations of civilized metaphysics arise from the neglect to study *Passional Attraction*, and to determine analytically and synthetically its properties and tendencies; by this means we should have discovered what functions God assigns to passion and to reason, what equilibria he establishes between them, how in the Combined Order they would harmonize in all respects, and how in the Civilized or incoherent Order, they must be in a state of continual discord and antagonism.

Ignorant as regards the unity of Man with himself, the world is still more ignorant in respect to the two other Unities—Unity of Man with God and with the Universe. Is this surprising, when we reflect that men have neglected to study the first, the theory of which would have furnished the key to the two others?

Thus there has been, up to the present time, no integral investigation, and Science has succeeded in discovering only a few fragmentary branches of the system of Nature, as for example, the Newtonian theory, a branch of the third Unity. The discovery of this theory should have led men of science to follow up the success achieved, and to extend the calculation of Attraction from the material to the *passional* world, in order to determine the social and domestic organization which God has assigned to our passions, and to our industrial relations.

It has been vaguely laid down as a principle, that man was made for Society; but it has not been observed that Society may be of two orders—the isolated or the associated, the incoherent or the combined. The difference between the two is as great as that between truth and falsehood, between wealth and poverty, light and darkness, the comet and the planet, the butterfly and the caterpillar.

The age in its presentiments in respect to association, has pursued a vacillating course; it has feared to trust to its inspirations,

which led it to hope for some great discovery. It has conceived the possibility of the associative Order, without daring to proceed to the investigation of the means of realizing it; it has never thought of speculating upon the following alternative:

There can exist but two methods for the exercise of Industry, namely, the fragmentary, or industry carried on by isolated families, as we now see it, or, on the other hand, the associative method, or industry carried on by large combinations of persons with fixed rules for the equitable distribution of profits, according to the capital, labor, and talent of each individual. Which of these two methods is the Order intended by God—the fragmentary or the associated? To this question, there can be but one reply: God, as the Supreme Economist, must have preferred Association, which is the guarantee of all economies, and must have devised for its organization some method or process the discovery of which was the task of genius.

If Association is the Divine Method, it follows as a necessary consequence, that the opposite one, namely, fragmentary and incoherent labor, is the Diabolic Method, and must engender all the evils and scourges opposed to the spirit of God, such as indigence, fraud, oppression, carnage, etc.

And since the societies based on fragmentary and incoherent labor—the Barbaric and Civilized—perpetuate these evils, in despite of all the efforts of science, it is evident from this fact that they are all, the *diabolic method*, *porta inferi*, the antipodes of the designs of God, to which designs man can conform, only by discovering and organizing the system of associative Industry.

Starting from this principle, the age should have proposed the investigation of the associative theory; but neither governments nor individuals have thought of doing this. The speculative sciences, on the other hand, have not occupied themselves with this problem, as it would have cast discredit upon their theories of fragmentary or civilized Industry—that is, the system of cultivation by isolated families.

At last the discovery is made, and made in all its degrees, but it will have this fault in the eyes of the learned world, namely, that of casting ridicule upon all previous theories of Social Organization, and of exposing the fallacy of the four sciences called Metaphysics, Politics, Moralism, and Political Economy.

It is not very complimentary, I admit, to an age so advanced as ours in the physical sciences, to say of it that in respect to other sciences, it possesses only erroneous opinions, and that of many it has no conception whatever, as for example, the four following:

INDUSTRIAL ASSOCIATION,	PASSIONAL ATTRACTION,
AROMAL MECHANISM,	UNIVERSAL ANALOGY.

If the pride of the age is offended by this assertion, let it judge of what it has accomplished by a reference to the following table of the various branches of the system of Nature—from which table it will appear that the civilized mind has traversed hardly a tenth part of the career which was open to it.

TABLE OF THE FOUR CARDINAL AND PIVOTAL MOVEMENTS.

(4.) THE MATERIAL. The theory which our geometers have given of this branch of universal movement explains *effects*, but

not causes. It has made known to us the laws by which God regulates the movement of matter, but it remains silent upon everything which relates to causes.

(3.) **THE AROMAL:** or system of distribution of aromas* known and unknown, acting actively and passively in the animal, vegetable, and mineral creations. We have no regular theory of these aromas, nor do we know the causes of the influences which they exercise, especially on the revolutions of the heavenly bodies, which are regulated by aromal affinities.

(2.) **THE ORGANIC:** or the laws according to which God distributes forms, properties, colors, savors, etc., to all substances created, or to be created, on the different globes. We are ignorant of the causes of the distribution of the above attributes in existing creations, and of both the effects and causes of the products which will be furnished by future creations.

(1.) **THE INSTINCTUAL:** or the laws which regulate the distribution of passions and instincts, to all creatures of past, present, and future creations, on the various globes. We are ignorant alike of the distributive system of instincts, and of the causes which have regulated their distribution.

THE SOCIAL or PASSIONAL: That is, the laws according to which God has regulated the order and succession of the various social systems on all globes. Of this pivotal movement, our sciences have explained neither the effects nor the causes; nor have they conceived of any means of establishing Social Unity, which implies the harmony of the passions without resort to repressive methods.

It results from this table, that of five branches constituting universal movement, we are acquainted with but one—the MATERIAL—which is the least important of the five; and even this has been known only since the time of Newton, who has explained effects and not causes—that is to say, but half of the theory of one of the five branches.

A strange oversight on the part of Science is, that the existence of the third branch of Movement, the Aromal, is hardly suspected; and it has never been an object of research. It plays, nevertheless, an important part in the harmony of the material universe—a harmony which men of science, owing to their ignorance of the aromal system, have been unable to more than half explain.

Propose to these problems like the following on aromal equilibrium:

1. What is the law which regulates the distribution of satellites? How is it that Herschel, which is four times smaller than Jupiter, has nevertheless a numerous train, and double, in case it is complete (Jupiter 4, Herschel 8)?

2. What is the law which regulates planetary revolutions? Why does Vesta, the smallest of the planets revolve around no other, not even the enormous Jupiter, near which it is placed?

3. What is the law which regulates the position of planets? Why is Herschel, which is only a fourth the size of Jupiter, four times farther from the Sun? In analogy with this distribution, the Earth should have been located far beyond the orbit of Herschel.

On these problems, and others of the same kind which I shall bring up in the course of this work, the scientific world is reduced to silence, as upon all other questions which relate to causes. Their knowledge is limited to the analysis of effects, and in but one of the five branches of Movement; that is to say, in the study of Nature, and of the system of the Universe, but a tenth part of the work to be accomplished has been done. Newton, who led the way, began with the inferior branch, an inadvertence which the age would have readily perceived, if there had been prepared a regular programme, an integral plan of studies, such as I have just given, the primordial branch or pivot of which should be the study of Man, or the analysis and synthesis of *passional Attraction*. This was the true starting-point.

Newton commenced the study of universal movement with the last and least important of its five branches—the material. It was none the less a great step in advance—a brilliant initiative. As a geometer, nothing more could have been required of him. But his success in the material branch gave him the right to summon other men of science to explain the *organic*, the *aromal*, *instinctual*, and *passional* branches. (The latter is the pivotal branch, because it is the type of the four others).

Newton referred all questions of metaphysics to his friend Clark. Might he not have assigned to him the calculation of *Passional*

Attraction—which is the primary branch of metaphysics—and called upon him, or others, to proceed to its investigation? He could have taken the ground, that the theory of material attraction having led to the discovery of the laws of one branch of the system of Nature, the same interpreter (*Attraction*) should be consulted in respect to the four other branches remaining to be discovered, and that from the principle of *UNITY* or *SYSTEM* it could be inferred, that if the regular calculation of *Material Attraction* explains the mechanism of the material harmonies of the Universe, it is just to conclude that the regular study of *Passional Attraction*, by analysis, and synthesis, would determine, in like manner, the mechanism of *passional harmony*.

The age has not adopted this course, and despite its high pretensions in the matter of abstract calculations, it has not risen to the consideration of those transcendent attractions which embrace the universality of the system of Nature. Hence it has made no progress in the most urgent of all studies—the integral investigation of the five branches of movement. Partial successes, like that of Newton, have not led to farther exploration; the geometers and naturalists reposing on their laurels have neglected to summon the other classes of savans, and remind them of the precept so well expressed, but so little followed, “to explore the system of Nature integrally, and to consider nothing done while anything remains to be done,” especially since, of the five branches constituting universal movement, only the least important, the material, has been explored.

When we reflect that inventions the most urgent and the most easy to be made, like the stirrup and the carriage-spring, unknown to the Greeks and Romans, were overlooked for thousands of years, though within the competency of every one, we are forced to admit that there reigns on our globe some fatality, some radical defect of method, which thwarts all discoveries.

Is it heedlessness or negligence, poverty of genius, or imperfect methods of investigation? Certainly it is one of the four; or possibly they all concur in paralyzing genius. The human mind must have been very ill directed, not to have had its attention drawn to the most important subject—the discovery of domestic association—for upon this depended the systematic organization of industry, the securing of universal abundance, and what is still more important, the advent of the world to *SOCIAL UNITY*.

That a discovery is delayed, should never be a reason for despair. For three thousand years mariners suffered for want of the compass; at last this invaluable guide was found. A success so long deferred should have called attention to the defects in our methods of scientific exploration, and led to the inference that as the branches of knowledge of which we are still deprived may be more numerous than those already discovered, measures should be devised for organizing a system of general and integral investigation. Without some such system, we are certain to fail, not only in great discoveries, but even in those of minor importance. What a reproach, that so trifling a thing as the wheelbarrow should not have been invented before the time of Pascal! It is almost always accident or chance that supplies the deficiency of our methods, which is proof that the course adopted by our explorers is without order or concert.

Our imperfect methods of study and exploration have cost the moderns very dear. The world should have possessed the theory of Association a hundred years ago; for it is a natural deduction from the Newtonian theory of material attraction, and applies to the *passional*, or social world, his theory of the equilibrium of the material universe. It was the subject the most important to investigate, for Association is the basis of all economy. We find numerous germs of it, even in the present social mechanism, from powerful corporations, like the East India Company, to small combinations organized in our villages for carrying on specific branches of industry. We find among the mountaineers of the Java a combination of this kind, formed for the manufacture of cheese called *Gruyère*; twenty or thirty families take their milk every morning to a central depot, and at the end of the season each of them receives its part in cheese, obtaining a quantity proportioned to the contributions of milk as credited to it on the daily accounts.

Thus in various ways, on a large scale and on a small, we have under our eyes the germs of Association, the rough diamond which it was the duty of science to cut and polish.

The problem was to develop and combine in a general system of unity these fragments of Association, which are scattered among all branches of Industry, where they have sprung up by accident and from instinct. Science has neglected this task, though none was more urgent.

An age guilty of such negligence in the details of scientific study, could not fail to misconceive the work of integral exploration; hence it has neither classified the different branches of the general system of Movement, nor the three Unities above mentioned—a classification which would have demonstrated that both the social and the material are in a state of conflict with the principle of unity.

As to the duplicity* of the social world, we see each class interested in the misfortunes of other classes, and individual interests everywhere brought into conflict with the collective. The lawyer, for example desires dissensions, particularly among the rich, giving rise to expensive litigation. The doctor wishes the prevalence of disease, for if there were no maladies he would be ruined; as would be the lawyers, if all disputes were settled by arbitration. The soldier desires a good war, killing off half his comrades, that he may obtain promotion. The sexton is interested in deaths among the rich, securing to him profitable burials. The monopolists want a good famine, which shall double and triple the price of grain. So the wine merchants wish good frosts and hail-storms to destroy the coming vintage. The architect, the mason, and the carpenter, want large fires burning hundreds of houses, to give activity to their business.

In fine, the Civilized Social Order is an absurd mechanism, of which the parts are in conflict with the whole and with each other. The folly of such a system can not be appreciated till after a study of the Combined Order, in which interests are organized on an opposite principle, every one desiring the good of the whole, as the only guarantee of the good of the individual.

The Civilized Order, on the contrary, while advocating unity of action, sanctions political and moral theories, the whole tendency of which is to uphold *universal duplicity of action*. It is admitted that we should aim at Unity, the means of rectifying which have been hitherto entirely unknown; they are to be found only in Association, with which science has never occupied itself, and out of which the social world falls necessarily into a labyrinth of duplicity and misery, the aspect of which caused Rousseau to exclaim: “These beings whom we see about us are not men; there must be some radical derangement, the cause of which we can not penetrate.” Nothing is more true, and the human race is, in the language of Christ, “a generation of vipers,” a demoniac breed, so long as the true and unitary order of society—association, which is the Destiny of man—remains undiscovered, and unorganized. To discover it, it was necessary that men of science, having first analyzed existing social evils, should have proceeded to the investigation of each of the four Unities, and especially of Social Unity, of which our present Societies are evidently the antipodes by their antagonism with one another, as well as by the duplicity of action that exists in all the departments and interests of each.

The theory of Association being inseparable from that of the Unity of the Universe, it will be necessary to treat briefly of three branches of Unity, in order that my calculation may not be chargeable with incompleteness. For this reason, I shall give in this work two pivotal articles, one on *Universal Analogy*, or *Unity of Man with the Universe*, (inverse pivot), the other on the *Immortality of the Soul*, or *Unity of Man with God* (direct pivot.) The reader, if he wishes, may consider these articles as the romantic part of my theory, as imaginary creations, like those of the Brahmins and Pythagoreans. I have even neglected to apply the laws of material equilibrium and harmony, so as not to invest them with too much importance.

As for the *Unity of Man with himself*, that is to say, with his Passions, it is the special object of this work. I shall here treat it in its application to internal, or domestic relations; its complete theory, embracing commercial, and other external relations, will be treated in a future volume.†

If civilization were ever bound to blush at itself, and feel the want of a different social state, it is now, when all its illusions have been so sadly dispelled; when the boasted schemes of civil freedom are seen to be only paths of anarchy and faction, whose

* An analysis of the duplicities which exist in the material world would be little understood by the general reader. They may be classed under three heads: those relating to the Planet, to Man, and to Nature. (1) Duplicity of the Planet, by the congelation of its poles, the bituminous infection of its seas, etc. (2) Duplicity of Man, by negroism, or blackening in the sun, etc. (3) Duplicity of Nature by the schism between most of the natural kingdoms and Man, who among the quadrupeds finds hardly a twentieth of service to him; among birds less than a hundredth; and of insects less than a thousandth. This subject will be treated in another volume.

† This was written in 1820, when European governments, through this dread of liberalism, suffered the Greeks to be annihilated in the conflict with the Turks.

* By *aromal*, FOURIER means the imponderable fluids, Light, Heat, Electricity, Magnetism, Galvanism, etc., and others which remain to be discovered.

end is despotism; and the splendid achievements of Commerce only great methods of stock-jobbing, theft and bankruptcy, bringing nations under the yoke of monopoly and poverty. Such is the end of all those dreams of perfectibility with which we are flattered! How fortunate for the world that the discovery of a happy social destiny is revealed on the very crisis of despair, at the very moment when political society, bewildered and ashamed of its incapacity, was on the point of a return to the ages of feudal darkness, and ready to join hands with the Mahomedans, and the most odious barbarians, simply to save itself from the false doctrines of civilization.

HUMAN DEVELOPMENT.—No. 1.

BY D. A. G.

Much has been said and written upon this greatest of all great subjects; nevertheless the cause of humanity demands more. "Light, more light," is, and ever will be, the cry of progressive beings. Human development has absorbed the attention of great and loving Spirits. It has been a theme upon which the sages of all ages have expended the energies of holy lives, and wrung big drops of brain-sweat from their hoary heads to determine the best means of alleviating human sufferings, and developing the mysterious elements of the human soul. The institutions of our country, the facilities which are afforded for the general diffusion of what is commonly denominated education, show us unmistakably the ideas which our predecessors entertained as to the wants and needs of humanity, and the best means of supplying those needs. The belief has been pretty prevalent that our forefathers settled this question by bequeathing a universal elixir to us, in the form of a book, and therefore we have nothing to do but to apply the balm to a diseased and suffering world, trusting to Providence for a speedy cure. This is a great mistake. The acceptance of such a belief circumscribes humanitarian efforts, closes the avenues of the soul, shutting out those genial rays of light and truth emanating from the Divine mind, which are so necessary to quicken the energies of the Spirit, and awaken it to the sublime realities of a higher, progressive life.

Every age has had a Saviour. Ours is struggling to be born. Every people have had their own appropriate work to do; we have got ours. Let the unborn judge how well we perform our task. The world is now *all wrong*; upon us devolves the task of setting it aright. The old church is a decided failure; it does not meet the demands of this generation. We have watched with anxious eyes the race of human beings, as they march with steady step through ragged and thorny wastes, striving, under an intolerable *bundle of myths*, to reach the hill of peace, and enjoy the light of a new and beautiful day. They are making fearful sacrifices of their happiness to obtain *that* which ought, in the providence of nature, to flow to them as gently and peacefully as the falling dew, or the rising spray. They are struggling through an unphysiological existence here, and dying without a proper preparation for a progressive life hereafter, simply because they have no knowledge of a higher and better way. This need not be so. God, in his providence, has formed the basis of a religion capable of supplying the wants of *every* soul, without respect to the plane it occupies, or the degradation to which it has fallen—and left it for man to *unfold* and *adapt*, to the amelioration of the race. That basis is the *immutable principles of nature*. Upon this foundation we shall be enabled to unfold a scientific religion—a religion that shall be as free from myths and discordances, as are the other sciences, and so comprehensive as to contemplate the development of the entire man—physically and spiritually. Such a religion could not fail to command the admiration and respect of all true moral thinkers, and do away with the anarchy of opinion in the moral world, which reigns so fearfully—threatening to overturn even the firmest pillars of society.

The cause of humanity demands a scientific religion. The people have been fed with stones when they needed bread, already too long. There will be no need of such discrepancy of opinion in the moral world when we adhere to *principle*, and make our teachings conform to the laws of our highest nature. We have as much material out of which to construct a moral science as we have to form any other science. The genius of man has discovered the laws of Mathematics—Natural Philosophy—the forces which govern our earth in common with the countless orbs which roll immensity—numbered the constellations with almost perfect unanimity, and measured time and space with mathematical precision; all of which are as wonderful and diffi-

cult to comprehend as the laws which govern the human soul. But when he comes to the study of man, how different has been his manner of investigation! In imagination, he leaves the earth and listens to the music of the spheres, to reveal what man is, the laws by which he should be governed, and what, in the mystic future, is to be his destiny. Hence he has failed to perceive that the principles which made and sustain him, are identical with those which form and uphold these beautiful shining orbs around and above us.

In the foregoing I have assumed that true religion has for its object the unfolding of the relation which exists between the individual soul and the soul of the world; in other words, to teach the individual how to adapt himself to the principles of development, which are ever active—always ready to perform their glorious work. It may be objected that this is confounding religion with education; and so it is. We can have no true system of development until everything which contemplates the elevation of man is brought into an inseparable oneness. All the sciences are designed ultimately to administer to the wants and necessities of the race. To the extent to which they are understood and applied will we imitate subordinate nature in our unfoldings, and grow harmoniously and beautifully, as do all her works when left to the control of her direct forces. "First the natural, afterward the spiritual," was a wise saying; and how strange that nearly all the laborers in the vineyard of humanity should fail to perceive its significance!

THE AMERICAN INDIANS.

—INTERESTING CORRESPONDENCE.

19 HARPER-STREET, BLOOMSBURY, LONDON, Jan. 5, 1858.

DEAR SIR: I am requested by the Committee of the (British) Aborigines Protection Society, to express to you the great gratification with which they have learned of the institution in the city of New York of an American Indian Aid Association. During the twenty years of their existence, their attention has been frequently directed to the condition and treatment of the aboriginal inhabitants of the North American continent, and they have often lamented that no society was established in the United States for the purpose of protecting the rights and preventing the threatened extinction of that noble but decaying race. Your Association, happily, supplies that much needed want, and we cordially wish you God speed in the praiseworthy enterprise in which you have embarked.

Our attention has been very much directed during the last twelve months to the condition of the widely scattered and rapidly diminishing Indian population of the Hudson's Bay territories—an area of country occupying half of the North American continent. We brought the Indian question prominently before the Select Committee of the House of Commons, which was appointed, in the early part of last year, to consider the affairs of the Hudson's Bay Company, and to decide upon the propriety of making new arrangements for the government of at least a portion of the vast region over which the fur monopolists have exercised a selfish and despotic rule for a period of nearly two centuries. When these proposed arrangements are brought before Parliament, we shall endeavor to incorporate in them such provisions for the benefit of the Indians as may be just and desirable. In the course of two or three months I will forward you bound copies of the Society's publication, the *Colonial Intelligence*; and you will there find abundant information regarding the Hudson's Bay, and many other aboriginal questions in which we are interested. In the mean while, the inclosed article on the Red River Indians may, perhaps, interest you, and induce your Association to devote some attention to that interesting people. Indeed, the rapid progress of settlement toward Pembina, on the American boundary, renders this particularly desirable. You would render a great favor to us if you would kindly forward, from time to time, information regarding the condition of the Indians on your side of the boundary line, especially of those who traffic in furs. Hoping to have the pleasure of an early reply, I am, dear Sir, very truly yours,

F. W. CHESSON.

To the Secretary of the American Indian Aid Association, etc.

TO THE SEC. OF THE ABORIGINAL PROTECTION SOCIETY, LONDON:

Dear Sir—Your favor of Jan. 5 was duly received by this Association, and I am instructed to say that we cordially respond to the sentiments expressed in it.

The wrongs which the Indians of our States and Territories have suffered at the hands of predatory settlers and Government officials have, during the late years especially, been so numerous and aggravated that it would seem impossible for humane citizens of this country longer to regard them with indifference. Large sections of the virgin soil of our great new West are darkened with the blood of red men, women and children, hunted and slain by reckless adventurers, or mercenary robbers of a helpless and unfriended people. This Association has sprung from a deep sense of the pre-eminent injustice done to the Indian, and of the obligation of the American people to take some measures to avert the doom of extinction which our governmental policy seems hurrying upon this noble race of men. It proposes to introduce *methods* of civilization, which are as yet practically

untried among them—chief of which is the preservation of the tribal relation and the exhibition of associative industry by settlers within the domain of each tribe. It is our purpose to endeavor to engage in this service those only who are fitted for it by benevolence, purity and intelligence. Believing, as we do, that every man and woman who has power to do any useful thing in this world, is quite likely to be possessed of power to do some one thing more efficiently and wisely than any other, we would choose for our missionaries of industry, morality and religion, the persons whom nature as well as education have fitted for the exercise of the missionary function.

Our tribes would have wealth enough of their own, as soon as an honest, saving system of dealing with them could be inaugurated to carry forward liberal plans for their improvement.

The disbursements of the Indian Department, together with the vast amount expended in frontier wars and military establishments, which under a more genial system would not be necessary, amounts to millions annually. And if these large sums could be wisely applied for their benefit, instead of being drawn into the hands of rapacious traders, and of adventurers who hang upon the footsteps of the disbursing agents as indefatigably as hungry vultures follow the red trail of the wounded hart, it would, in a few years, rear up around them comfortable homes, and convert the wastes where now they starve, and grow demoralized under a burning sense of wrong, into blooming and fertile fields.

That the Indian is capable of realizing and enjoying this condition, is abundantly proved by the success of some of the more fortunate tribes in developing it among themselves. Witness, among others, the Cherokees and Choctaws, as well as some of the New York Indians, who have rich and cultivated domains in the western part of this State.

We believe the Indian fully capable of saving himself, if afforded any fair opportunity to do so; and thus believing, we totally reject the atheistic idea which seems to prevail among very many good and intelligent persons, that the race is doomed to extinction. Undoubtedly, if the spirit of our civilization should continue to be selfish in a paramount degree, all that is not strong enough to contend successfully with it, or serviceable enough to its lower interests to be worth preserving in a mercenary point of view, would be doomed to perish before it; but we hold a better faith in its purposes, and a higher hope of its fruits.

We beg to acknowledge your kindness in forwarding the very interesting statements respecting the Red River Indians, inclosed in your letter. Our city was visited during the winter of 1856-7 by a Missionary Indian from that region, whose reports of the conditions and wants of his people entirely harmonized with what is there set forth. And while our attention as an Association, within the United States, will properly be first directed to those tribes over whose interests we may hope to exercise a beneficent influence, we shall not the less cordially receive any information you may be able to send us of work done in those remote fields which we hope also to enter as soon as we shall have gathered to ourselves the power that will sustain us there.

As an organization, we are in our first year, and it is one of sharp trial to our pecuniary prosperity and efficiency. We have at present no printed documents worthy of your attention, saving the work of Mr. Beeson, entitled "A Plea for the Indian," etc., copies of the second edition of which we hope soon to have the pleasure of forwarding to you, the first being exhausted.

Hoping for the establishment of a hearty co-operation, so far as it may be practicable, between your Society and ours, I beg to assure you, on behalf of the Committee, of our cordial appreciation of, and sympathy with, your plans, and to subscribe myself, with great respect, yours truly,

ELIZA W. FARNHAM,
Chairman of Committee.

MISS EMMA HARDINGE.

The Saratoga Republican comes to us this week with a full report of Miss Hardinge's lecture in St. Nicholas Hall, Feb. 18th—subject, the "Rich Man and Lazarus"; the lecture concludes as follows:—

"It remains for you, men, women and children, to take hold of the spirit of this parable, of which man to man left the letter in the days of 1800 years ago—left it for those who crucified their benefactor. We shall find that we are all Dives and have a Lazarus laid at our gates. With reference to us, there is not a being in this universe that has not a duty to perform to another, which constitutes him a teacher to the race, to the beings that look upon him, ay, to the hand which relieves him. This is the lesson which the Spirit teaches. Men and women, ye are all Dives. Men and women ye may obey your duties, but as sure as the atmosphere in which you live is God's atmosphere, as sure as this voice, the thoughts, and feelings to the end of the earth and the stars are linked together in a great harmonic bond, communicating this chain of love as well to the lowest as to the highest creatures in this world so do your relations constitute a link in the chain; and so surely will you be called upon to account for the use you have made of it. Oh take hold of that principle of social power, that to every being you came in contact with, in commerce, in business and trade, ah! even the interchanging of words and thoughts therein some thing you can give to your fellow man, which you are giving in reality, to which they are all commended. These are the teachings of Spirits. These are the interpretations which those who are living in the world of spirits give us; even of those Scriptures which you are called upon to search.

"Oh! if the torch of experience, if the illumination from the world of consequences can not cast a brighter light upon the page so long darkened which the past has offered to man, where, where, will you find the truth? Is the arm of the Lord shortened that it can not reach you? Is the voice of the still small whisper which sounded in the ears of the ancient seer, in the midst of the whirlwind and the storm quenched for ever that it can not make itself felt in the human heart, and whisper, 'a new commandment I give unto you, that ye love one another.'?"



"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,
Editor and Proprietor.

NEW YORK, SATURDAY, MARCH 20, 1858.

DIFFICULTIES OF SPIRITUALISM.

We are please to see that our neighbor of the *Long Island Times* (published at Flushing), is under concern of mind in respect to Spiritualism, and has recently given his readers a couple of columns on the subject, in which he sets forth to our view several stumbling blocks which lie between him and an acceptance of its claims. In the first place, he "really can, not understand why most of the astonishing performances of the Spirits, such as tying and untying complicated and impossible knots, writing letters with spiritual pens, playing on instruments of music," etc., "are always done in the dark," and thinks that this fact (as it is alleged to be) "has a bad look to outsiders." In the second place, he can not see how it is that "the spirit of a person can be in several places at once," as it would appear that Franklin, Washington and others, must have been, from the communications purporting to have been simultaneously given by them, respectively, through different mediums distantly located from each other. In the third place, he can not understand "what Gen. Worth was doing at Hopewell, N. J., the day after his remains were taken to the monument in New York City," or why the Spirit of Donnelly should have turned up at *Tarrytown*, of all places in the world! In the fourth place, he is puzzled to know why it is that there are "so many liars and mischief makers among the Spirits," and how we are to "know whether their communications are true or false"—the latter difficulty having been made specially prominent to his mind by the article from Judge Edmonds, recently published in the *TELEGRAPH*, concerning certain lamentable manifestations that have come through Mrs. P*****.

As the *SPIRITUAL TELEGRAPH*, of which our friend says he is a constant and attentive reader, seems to have been an unconscious instrument of plunging him into these deep waters of doubt, we feel under obligations to throw him a rope, which we hope will be strong enough to draw him to the shore, provided he will seize it with a tight grip, and not let go until his feet rest on *terra firma*. Let us, then, look at his troubles *seriatim*.

First. The Spirits not performing their greatest physical wonders, *in the light*. This allegation, though it may be generally, yet it is not invariably, correct, and therefore it amounts to nothing. In several instances, the exhibition of the greatest physical wonders that are alleged to have been performed, by Spirits—even the apparition of Spirit hands and feet, the beating of a drum by a Spirit hand without an arm, and the bodily floating of a person in the air by Spirit-power, have been simultaneously witnessed *in the light*, and similarly described by divers persons whose characters for veracity do not admit of a doubt. Why, in most instances, the Spirits have preferred, or found it less difficult, to perform these and other wonders, in darkness (yet even then generally under circumstances which rendered deception impossible), is, therefore, a question which affects not the visually-established fact that these wonders have been performed by intelligent and ultra-human agencies purporting to be Spirits; and if we are frank enough to acknowledge that we do not exactly know what may be the precise chemico-spiritual agency of light, or of the concentrated magnetism of the human system as directed by the sense of sight upon the point of Spirit-action—in destroying or deranging the ethereal medium through which that action is performed—our friend should be equally frank in acknowledging that there may be some action of that kind, for aught he knows to the contrary, and not make that doubtful point the basis of a certain conclusion.

Secondly. The same Spirit purporting to be in different places at the same time. Before it can be alleged that distant manifestation purporting to be given by the same Spirit, have taken place at precisely the same time, it must be remembered that time admits of the small divisions of minutes and seconds, and even fractions of the latter, and moreover that nine o'clock (for ex-

ample) in New York, is not exactly nine o'clock in Boston, Philadelphia, San Francisco, or in London. While endeavoring to solve this mystery we should also remember that, according to the universal and invariable teachings of the alleged Spirits, and of the most enlightened Spiritualists, what the earthly man knows as times and spaces are, to the Spirit, nearly or quite annihilated, and hence when similarities of conditions in distant mediums and circles exist, a Spirit can communicate at about the same hour and even minute, through a medium in California and another in New York, and another in Boston, and another in London, with very nearly the same facility with which he could communicate to the same parties if they were all seated in one room. We would not, however, by this intimate a denial that there may have been many bogus Franklins, Washingtons, etc., (who were nevertheless really Spirits) and whose simultaneous tricks in various places may have given rise to our friend's problem of the apparent ubiquity of one and the same Spirit.

Thirdly. Why the Spirit of General Worth should be at Hopewell, N. J. at a certain time, and that of Donnelly at Tarrytown, at another time, we may not be able to tell. We suspect, however, that they must have had some motive in manifesting themselves to persons in the flesh, and happened to "fetch up" at those particular places and times.

Fourthly: "There are," (in our friend's expressive phraseology), "so many liars and mischief makers among Spirits." Whether this alleged fact is really any argument against the supposed reality of an existing communication between men and Spirits, or not, we think may be intelligently judged in the light of this simple analogous fact: There are a "pretty considerable," if not a *still greater*, number of "liars and mischief makers" in the city of New York. If this is a good reason why there can not possibly be a New York, or why, if there is, there can not possibly be any communication between the inhabitants of Flushing, including our friend who resides there, and the inhabitants of New York, then our friend's doubts, based on similar grounds, that there is any reality in the alleged intercourse between the inhabitants of this world and those of the world of Spirits, must be very legitimate and valid. But if, notwithstanding this large admixture of evil, our editorial brother esteems the great ruling element of New York society good enough for even him to occasionally associate with, we think he may safely conclude that there is a great predominant element of good in the society of the Spirit-world, and with which all may enjoy communion by observing the proper conditions, if it be a fact that there is any communication open between that world and this.

Our editorial brother concludes his article by saying:

"Our spiritual friends must not now come down too hard upon us, because we are not converted yet. There is still hope in our case; for we shall keep our eyes and ears open in search of evidence, and we shall continue, as heretofore, to read the *TELEGRAPH* every week. Who knows but that we may be converted yet? Many a worse sinner than ourselves has been caught at last."

Accordingly, we have let our friend off quite easily; and under the assurance that he will "continue, as heretofore, to read the *TELEGRAPH* every week," we feel safe in dismissing all anxieties in respect to his case.

MRS. HATCH ON MEDIUMS.

A. B. Severance, of Palmyra, Wis., and Ashley Clark, of Elbridge, N. Y., have addressed us notes calling attention to an apparent contradiction contained in Mrs. Hatch's lecture on Mediums, a report of which appeared in the *TELEGRAPH* of February 6. In the report, Mrs. Hatch is made to say: "Spiritualists claim too much, when they affirm that Spirits can enunciate thoughts by the mere mechanical control of media, and without in any way using their minds." And again: "The arm may be moved, and writing may be executed, but if you get a sentence or a paragraph involving thought, you may be sure that it has first to ripple through the medium's mind before it reaches you." Toward the close of the address the intelligence controlling Mrs. Hatch, declared that her mind was not present in her body, but was on a visit to her mother, who lives in the western part of the State. It was also said that the mother was conscious of her daughter's presence, and that when the medium recovered from her trance she would remember having visited her mother.

The contradiction observable in the above remarks is more apparent than real, and may be attributed to a wrong application of words rather than to a conflict of ideas. There seems to be no positive rule among either speakers or writers as to

the precise meaning of the word "mind." It is variously used to indicate the brain, the intellect, the soul, the Spirit, and the consciousness of man. In the first extract above quoted, the reporter understood the speaker to use the word "mind" with reference to the brain and its developments. The idea was conveyed that intellectual thoughts could not be given through an unintellectual brain. That is to say, a Spirit can not impress religious truths upon a brain that is not religiously receptive, or convey poetical ideas through one whose poetical organs are deficient or unexcitable. A medium in a normal condition may be no poet, and yet may possess a poetical brain in a latent state, which needs only the quickening stimulus which Spirits can apply, to enable him to receive high poetical inspirations, and to impart or outpour them in true poetical measure. On the other hand, if the medium's organs of time, tune, ideality, sublimity, etc., are deficient or unimpressible, then, though a Homer or a Shakspeare might strive to inspire their golden thoughts in divinest numbers, the result to mortal ears would be the most unmitigated prose, or, at best, unmeaning doggerel.

In the last extract the term "mind" had reference to the consciousness of the medium. Her consciousness or self-hood was not with her body, but was in rapport with her mother. Her "brain," however, was still in the body and being used by the communicating Spirit as its own for the time being.

To make the whole subject perfectly clear, let us suppose a piano to represent the brain, and its owner to be the Spirit that animates or controls it. If the piano is poorly constructed and horribly out of tune, neither its owner, nor a Thalberg, nor a Litz can make it discourse harmoniously. But if it is nicely and accurately finished, and all its notes attuned in exact accord, there are latent principles of music in it, which require only a practiced hand to develop; and although its owner may be unable to draw out its hidden, and as yet unknown, harmonies, yet if he will but step aside and let a master touch its keys, a rich and copious shower of ravishing sounds will flow forth, that will both astonish and delight the listeners who had previously heard nothing extracted from the instrument, but the merest musical platitudes.

The writer is of opinion that the soundness of the above philosophy is fully established in the case of Mrs. Hatch. Whoever views her head from the phrenological stand-point, can not but perceive the extreme breadth and volume of the frontal region of her brain, especially that portion which contains the perceptive organs. It is this wonderfully expansive development that enables Mrs. Hatch, or the Spirits who control her, to grasp such a boundless variety of subjects. Her brain bears the same relation to thought that the vocal organs of Jenny Lind bear to sound. As the latter can give clear and distinct expression to every note in the gamut of music, descending lower and soaring higher than the generality of mortals, so can the former perceive, comprehend and express every note in the gamut of thought, reaching from the lowest platform of material philosophy up to the highest at present, accessible plane of spiritual inspiration.

J. F. C.

J. V. MANSFIELD.

We publish the following communication from our esteemed friend, Dr. Gardner, because he evidently thinks our remarks respecting Mr. Mansfield were unjust. We did not think we said anything unjust, disrespectful or unkind. We have re-read our article, and we do not think so now, and do not perceive that our neighbor helps the matter, or changes the aspect of it, except in saying about eighty in one hundred of the letters are answered. The parties whose complaints we referred to, each of them sent the fee of one dollar and postage stamps, and subsequently wrote several times, giving their proper address, and received no answer.

We differ with Dr. Gardner respecting mediums taking the risk of their business. The great public are skeptical, and very properly resort to tests. Receiving no answer, and losing their money, is not calculated to help their unbelief. Many persons under the exercise of deep affliction part with perhaps their only dollar to acquire some evidence of the continued existence of a loved friend, parent or child, and get no answer, but lose their dollar. They have no money to continue their investigations, and thus this door of heavenly communion is forever shut. Notwithstanding they have given their mite—made the greatest sacrifice they were capable of—yet it not being enough, they are shut out. Beside, if mediums are

allowed to keep the money, and render no service, we do not see what is to prevent any persons (so disposed) from getting themselves written into notoriety, and advertising in spiritual papers that they can perform wonders, the fee being in advance, and thus fraudulently obtaining money, keeping all they get, and answering no letters. We by no means believe Mr. Mansfield is such a person; neither do we believe it expedient for genuine mediums to adopt rules and methods of business, which may be deceptively used by others.

We know full well that mediums are imposed upon, but we can in no way consistently with Spiritualism, twist the wrong of one person into a justification of the wrongs of another. All we ask in these cases is proper respect for correspondents, however skeptical or seemingly deceptive. Common courtesy demands a respectful answer; and further, that money shall be returned, or service rendered.

Boston, March 6, 1858.

CHAR. PARTRIDGE, ESQ.:

Dear Sir—In the TELEGRAPH of Feb. 27, an article headed "J. V. Mansfield" attracted my attention, in which, as it appears to me, much injustice is done Mr. M., as will appear by the following extract:—"The letters (received by Mr. Mansfield) are all before him, and the Spirits select those they choose to reply to, and he keeps on, day after day, thinking all of them will be replied to in due time. . . . Finally, letters of inquiry come respecting the first letters which persons have sent, and no reply is made. This neglect to answer letters of inquiry, and keeping the money when no reply from the Spirits is obtained, constitutes the general complaint. . . . Mr. Mansfield says he can not afford to sit for a fee of one dollar, and take the risk of obtaining an answer; that if he takes that risk, he requires three dollars; and if this sum is inclosed, he agrees to get an answer or return the money. . . . We think Mr. M. should take the risk of his own business, and if the letter is not answered by the Spirits, as he advertises, he should return the money in all cases. . . . We believe letters addressed to Spirits, sealed and sent to Mr. M.'s care, are sometimes replied to by Spirits, but that by no means any considerable portion of the whole number sent are thus replied to."

I do not intend to enter the field as the champion of Mr. Mansfield as an individual, but to make some suggestions in regard to Mr. Mansfield as a medium in that relation. As an instrument through whom the loved ones gone before can return to us of the earth, and send us messages of affection, he needs, and should have, the sympathy of all friends of the cause of Spiritualism to sustain him under the pressure of false accusations, injustice and misapprehension of some (I hope they are few) Spiritualists, and the slander and abuse so freely heaped upon mediums in general, and Mr. Mansfield in particular, by the Boston Courier and kindred prints. Permit me, therefore, to state some facts that have fallen under my own observation in regard to the peculiar trials to which Mr. M. is subjected, and the very great liability which exists that those who apply to him as a medium may ascribe to him blame which justly attaches to themselves, and which is entirely chargeable to either their carelessness, their skepticism, or their ignorance of the laws and conditions of Spiritualism.

I have on several occasions been present when Mr. Mansfield received his letters by the Penny Post, and on one occasion he received seven letters from various parts of the country. He was at the time stating to me, that very many letters that he received did not contain the fee required, or even a postage-stamp to pre-pay his answer, if he wrote one, and frequently there was no address given, or name signed by the writer. Mr. M. asked me if I would give fifty cents each for the fee inclosed in the seven letters just received, provided they were intended for the Spirits to answer, which would be just half the amount required by the advertised terms. I replied, No; and he proceeded to open them in the seven. Only three had the fee of one dollar inclosed; the remaining four, nothing. One had a caution to answer at the earliest opportunity, but no name or address given, and the post-office stamp upon the envelope so indistinct as to be illegible. Now, to my mind, the probability is strong that the last above mentioned was written by one of your correspondents, whose letters were before you when you wrote the article referred to. In regard to the proportion of letters that are answered by Spirits, Mr. Mansfield assures me that about eighty in every one hundred are answered. Thus you will perceive that your opinion is erroneous, and calculated to do Mr. M. an injury, when you state it to be "that by no means any considerable portion of the whole number sent are thus replied to." And in regard to Mr. M. taking the risk of his own business, and returning the fee when an answer is not obtained—this business of mediumship is one which, from its very nature, is entirely different from the ordinary business of life, being entirely outside of, and beyond, the control of the medium. All that he can do, is to place himself under the most favorable conditions, and sit passively and await the action of the unseen power. Now, whether the Spirit-friend can or cannot succeed in giving the desired communication, the medium has devoted his time and should be paid for it, upon every principle of equity and justice. Many times, several hours in the aggregate are thus spent, and certainly it is no fault of the medium that an answer is not obtained. And farther, it is especially understood between Mr. M. and those who desire his mediumistic services, that he can not guarantee an answer, and that the fee required is to pay for the time spent by him, and not for the answer to the communication.

After writing the above, I called into Mr. Mansfield's room. He had just received his letters from the Post-office, some five or six in all; not one of them had inclosed the advertised fee of one dollar, and some of them not even a stamp or the address of the writer. The inclosed is one of them, and will better explain itself than I can do it. Perhaps the writer of it will send a complaint to either the TELEGRAPH or some other paper, to be published, in order to caution the public against Mr. Mansfield. It is the original, as received through the Post-office. Please publish it. I have been intimately acquainted with Mr. M. for two or three years, and believe him to be an honorable, high-minded man, and one who would much sooner give any person a dollar than wrong them of one cent; and it seems to me that, as an act of simple justice, this matter should be placed before the public in its true light.

Yours for the right, H. F. GARDNER.

* J. V. MANSFIELD:

Dear Sir—Inclosed please find a letter addressed to a Spirit-friend, an answer to which I most earnestly desire, as a test of the truth of Spiritualism. I take the liberty of writing an anonymous letter, in order to avoid any possibility of deception, for which you will pardon me, as an earnest seeker after truth, feeling as you must, that every man has a right to doubt everything until he has evidence sufficient to establish his faith. I send you four stamps to pay postage; and in case you favor me with an answer, I pledge my sacred honor to remit you your fee.

LIGHT ON THE WOMAN QUESTION.

We learn that a course of lectures will soon be delivered for the benefit of the Shirt Sewers' Union, one of the most deserving of the charities of the city, by gentlemen whose positions in the literary world entitle their opinions to respect. In these lectures the subject of the true position of woman will be fully discussed. A great deal of nonsense has been vented on this theme, and we are very glad to have an opportunity of hearing it discussed in a sensible and rational manner. Whatever may be the prevailing opinion in respect to the subject, facts show us plainly enough that there is a wrong somewhere, and that the present position of woman is an anomalous one, which very few men would care to occupy. We have plenty of arguments in the way of caricature; there is not a tyro orator of the present day, who steps on the boards of a college or on a lyceum stage who does not define the sphere of woman to his own satisfaction; but somehow, it does not stay defined, but constantly comes up again and crowds itself upon our notice. It certainly is a thing which "has no nonsense about it," but is important enough to claim our serious consideration, and as it has been ignored in all the previous lectures of the winter, we doubt not that it will now receive the attention it merits. Hon. James T. Brady, George W. Custis, and Rev. Dr. Chapin, are the speakers named, with Lucy Stone, who will furnish a practical illustration of the right of woman to speak for herself. The time and place of these lectures will be announced in the daily papers.

MESEMERISM, SPIRITUALISM, WITCHCRAFT AND MIRACLE: A brief Treatise, showing that Mesmerism is a key which will unlock many chambers of mystery. By Allan Putnam, author of "Spirit Works," and "Natty, a Spirit." Boston: Bela Marsh. Pp. 74. For sale at this office; price 25 cents; postage 4 cents.

The previous literary productions of Mr. Putnam in connection with Spiritualism, serve to prepare those who have read them to expect in this pamphlet the results of careful observation, clear thought, and an amount of research commensurate with the demands of the subject treated. The leading object of the author appears to be to show that the psychical marvels of all ages, including those of the present day, have occurred in accordance with some universal law or laws, and that the grand or central law, as applicable to Spirits and men, has had its type and general exponent in the principle or force which has been termed Mesmerism and, when applied to men in the flesh, in its resultant clairvoyance. In the furtherance of this object he has collated facts and personal experiences occurring in the ages past, and compared them with those which have occurred in our own day, and so pointed them as to commend spiritual intercourse to the world as a normal and law-regulated privilege, to become general in the future, and to be so understood as not to be liable to abuses through ignorance, and as to be available for practical good in all departments of human interests. This work contains no dry disquisitions on metaphysical points, but is written in a popular style, and may be read with pleasure and profit by all who are interested in the subject which it treats.

Herald of Light for March.

The March Number of the HERALD OF LIGHT (edited by T. L. Harris) has been lying upon our table for several days. The articles which it contains bear the following titles: "The Herald of Light—its future use and mission;" "The New Church;" "The war of the Spirits against the Ministry;" "Behold the man;" "New York in 1858;" "Who and what is Jesus Christ?" "Little clean face;" "A sacred Melody;" "The planet Mercury" (interviews with the Spirits of its inhabitants, etc.); "A poem of Mercury;" "The picture galleries of angels;" "The fire-flies and the moon and stars;" "Poetical inspirations of the golden age;" "The power of prayer;" "Wisdom of Saturnian angels." The Herald is for sale at this office; price 15 cents.

NEW YORK CONFERENCE.

SESSION OF MARCH 7.

Dr. HALLOCK read a note from Mr. Queru asking for a correction of the report of the Conference of Feb. 16, where he is represented as saying that the Spirit is the result of friction (that statement being a clerical error), and the substitution of his real opinion as to the origin of Spirit, which is as follows:

"I do not believe that we are procreated with a body and a soul, inasmuch as they are two distinct substances; I believe the soul to be formed out of the most ethereal substances of the organism; that it is the production of the workings of the brain; that each one of our observations, of our thoughts, of our inspirations, forms its constitutive substance."

Dr. ORTON presented this question: Is indiscriminate intercourse with Spirits, desirable or safe?

Dr. GRAY proposed to modify it by asking: Is such intercourse with Spirits possible?

Dr. ORTON explained that in this world we hold converse with whom we choose; we can leave the fireside and go out into the street to listen to a loafer if we are so disposed, and from this obvious fact, it is fair to conclude that we can, if it be our choice, exercise the same freedom with respect to Spirits, and his question simply asks, is it profitable or desirable so to do? His opinion is, that for ends of use it is right and safe to commune with Spirits irrespective of their character, but not otherwise. For two years or more he had indulged freely in this promiscuous intercourse, and in the main had escaped pretty well, though not without some sad experiences partaking rather of the nature of mortification and disappointment, however, than of serious moral or physical injury. His question refers to personal intercourse as a medium, rather than to those who inquire through a medium, and though, as before remarked, for ends of use, it is right to confer with any Spirit who may desire it, much training is requisite on the part of the medium before it can be safe. It is necessary that he be educated up to the point of perfect self-possession; that is to say, he must be able through self-culture to render himself negative to good, and positive to evil. This is his shield. Outside fortification is of no avail; his citadel is within, and if this be sufficiently guarded in the way suggested, he may defy the powers of evil. Some may think this uncalled for, from various reasons, but he is convinced, if the private experience of media was known, it would change the views of those who may think the inquiry useless. This conclusion rests on his own knowledge of that experience. He knew of one case where a medium after some years of Spiritual intercourse had broken off entirely, in consequence of having been nearly choked to death one night, by a Spirit.

Dr. GRAY thinks the law of intercourse with Spirits the same as that which obtains with us in the body. For two individuals to be in rapport, they must be on the same plane as to purpose. If a man who is not a loafer comes into rapport with one who is, it must be, therefore, with his angelic side, or that in the man, which, as to purpose, is the same with his own. This, as he understands it, is the only point of contact where the saint, without losing his own character, can touch the sinner, whether in the body or out of it. He is opposed to all prohibition of spiritual intercourse, whether originating in the Mosaic law, or in modern misapprehension of natural law; for safety to the inquirer is assured to him in every case by the elevation of his own purpose. Any Spirit to come into rapport with a humanitarian man can only do so on the humanitarian plane. By disease, or ignorance, or wrong practices, a medium may descend to his animal plane, and from that state come into rapport with all who are on that plane in the life of the body. This is abundantly demonstrated by the facts of mesmerism, and is to him a satisfactory explanation of the origin of Swedenborg's hells.

Mr. COLES said he had known mediums to be subjected to an influence purporting to be spiritual, which was by no means desirable or pleasant. Though a good man may join with a bad one in effecting a humanitarian purpose, growing out of some sudden emergency, it would not be wise for all men to seek such a union. It is right and proper that some should act as missionaries to those who have lost their chastity and virtue; but should certain other equally well-meaning, though differently constituted, individuals make the experiment, it would be at the risk of losing their own. One man may be able to overcome evil when another would assuredly fall a victim to it. For this reason he would not be willing to have a child of his subjected to the questionable influences and heterogeneous sphere of what is usually regarded as a circle for the development of spiritual mediums, until he had first proved the strength of the child's power of self-control. We see the need of this caution in all the different expressions of the religious principle. No one doubts that man is a religious being, and hence has religious needs; but sometimes religious persons, and even whole sects, periodically act very unwisely. They get intoxicated with excitement and religious fervor, induced magnetically upon their own fears and follies. They become inflated with the magnetism of a popular idea, and having no power of discrimination, suppose themselves, in the meantime, "filled with the Holy Ghost." He would think it unwise to subject an untried nature to such an ordeal as religious fanaticism so often presents; notwithstanding, religion itself is the one thing needful. There is a palpable intoxication, as real as that induced by alcohol, often manifested in circles ostensibly dedicated to Spiritualism, in which, like that produced by rum, the subject manifests from that portion of his mental organism which is the most excitable or the most directly stimulated. Under its influence, whether the man pray or swear, laugh or groan, advocate fervent love or Shaker purity, will depend wholly upon his own mental status. Hence he concludes, that though in some instances these circles may make good people better, the evidence is painfully abundant that they have made bad people worse.

Mr. ALLEN was anxious that Mr. Coles should explain the *modus* by which Spiritualism gave an impetus to evil.

Mr. COLES thought he had just been explaining it; that is to say, it acts as the sun does upon different substances, causing one to grow and another to rot.

Dr. GRAY said: It was just to say that a very large per centage of the doings and doctrines claimed to originate with Spirits, are the result of mesmerism. No one dreams of charging the follies of the religious enthusiast, to Christianity, neither should such manifestations as we know through the facts of mesmerism may be produced by one man upon another, be ascribed to Spirits without better grounds than a bare assertion or assumption.

Dr. ORTON maintained that he had suffered greatly in his feelings from his intercourse with Spirits, and though he had no doubt the lesson had been of use to him, he should be sorry to have it duplicated.

In one case he took the rheumatism, and had been made otherwise ill, through the malign influence of Spirits. He also cited several similar cases in the experience of others.

Dr. WELLINGTON said: He was certain he had seen the tranquillizing influence of mediums upon the sick and the insane, and he knows of but two ways of accounting for it. The Spirit of the sufferer is disturbed, and is quieted either by the Spirit of the medium, or a Spirit *through* the medium. Assuming the latter to be the truth, as he is certain that it is, we may naturally conclude the reverse to be equally true; that is to say, a disturbed Spirit may transfer his own turbulence to a quiet mortal as easily, and by the same law that a quiet Spirit spreads the oil of his composure over the angry waves of the turbulent mortal. He knows this to be so with respect to persons in the body, and philosophically; he knows it to be true of Spirits. Mr. Coles had said he would be sorry to have a child of his become a medium, etc. He would like to know how it is to be prevented. We are all mediums for Spirits, whether we will it or not. They are with us in all our states. But the development of the selfhood is the highest good, and though the medium-state in some cases may aid in reaching this high result, he thinks it in general not so useful as the orderly exercise of our own natural faculties. What he desired to impress upon the world (not that it was of any value to himself) was, that Spirits can affect the physical organisms of those in the body with whom they come into *rapport*, for evil as well as for good, and that a diseased state of the body invites a diseased Spirit, who returns to the earth laden with the disease which removed him from it. This is seen in the common fact that mediums, when they come into sympathy with those who have died of consumption, begin to cough; or, if the person while in the body had a wooden leg, the medium will be as sensibly affected by the timber toes of the defunct as though they were his own personal property. After long and patient investigation, he has arrived at the certainty that a whole family of consumptives may be hurried prematurely, one after another, into the Spirit-world by the affinity of diseased states existing between Spirits and mortals who have *per se* an affinity for each other. The one nearest in affinity with the deceased will go first, and so on. It has been his privilege in more than one instance to arrest this wholesale destruction of human life by expostulating with the Spirits, who through ignorance, doubtless, as often as from maliciousness, produce these dire results; and by kindly imploring them to leave the case to him and to the more developed Spirits which he has been able to interest in behalf of the victim, he has often succeeded in saving life. He is also able, from long and careful investigation, to assure the world that Spirits also conjoin themselves to our diseased moral states for the either of body or of mind, on the part of mortals, is a cordial invitation of their immoral purposes, and that a diseased condition, tion to any Spirit similarly diseased, to come and take possession of us without ceremony.

Dr. HALLOCK said: If Dr. Orton has answered his own question correctly, then it would seem to him that the good time supposed to be coming, and so long ago promised, when every man should be able to "sit under his own vine and fig tree with none to molest or make afraid," and when "all shall know the Lord," each for himself, without the trouble of consulting his neighbors, must *likewise* be declared undesirable and unsafe; for in no conceivable way is the fulfillment of these ancient declarations possible save through personal mediumship—not the mediumship of the few, but of all. Having pronounced the cause bad, its effects must go along with it. And if it be really so—that is to say, if it be unsafe or unprofitable for all save those who in our judgment are specially qualified, to hold communion with the Spirit-world—then may we renounce all expectation of the fulfillment of these prophecies, and all hopes of realizing our ideal of freedom and equality along with them; for these also are only to be secured through *personal mediumship*. What means this hubbub in the religious world, but that it does not *know for itself*? It has lost its mediumship. Every man is asking his neighbor—he is realizing precisely the reverse of the prophetic promise, and instead of "sitting under his own vine and fig tree with none to molest or make him afraid," he is running to the prayer-meeting, or after the "flying artillery" for protection, being nearly frightened out of his boots. Strange commentary on Bible prophecy and Gospel promises this! and the cause is obvious. The poor befogged and mystified mortal is denuded of his mediumship—his power to "know the Lord" for himself. Into the darkness of his Spirit no kindred Spirit can pour the light of heaven's truth, one ray of which would dispel the errors of a thousand years, and make him unspeakably happy; his "neighbor," who "knows the Lord" so much better than himself, has informed him that it would be *unsafe* to be happy on the slender authority of personal knowledge; so instead of looking to heaven with his own eyes, he looks into the prayer-meeting through the optics of his "spiritual adviser," and goes it blind after the "flying artillery." When and how is that man to become free, if it be *unsafe* for him to look into the Spirit-world for himself, or if that world be as thickly peopled with Church devils as it has been represented to be to-night?

Adjourned.

R. T. HALLOCK.

A VOICE FROM KANSAS.

A correspondent writing from Cofachiqui, Allen Co., Kansas, after mentioning the facts that there is some Spiritualism, and that there are many noble-minded and progressive reformers in his section, goes on to speak of that part of the country, and of some projects which he has in view in reference to a community of spiritualistic settlers, as follows:

The climate is one of the best. Our winters are mild and pleasant; are confined to their proper months—December, January and February. This winter, so far, has been more like spring,

as October in the Northern States. The lowest the mercury has stood, was 13 degrees Fah., and that was in November. There has been no day in December or January when the mercury stood all day below the freezing point. We have not had any snow this winter. Summers are very even, the atmosphere remaining at the same temperature for some time. It is not excessively hot. The mercury seldom gets higher than 100 degrees Fah. Almost every day the air is in motion. The nights are cool, even in the hottest weather. A thin blanket over a person is not uncomfortable. We have very heavy dews. We have no fogs of any account. Our soil, both prairie and bottom, is very good; it is what is called a limestone soil. All those who are acquainted with this kind of soil, know that it is the best for raising grains, fruits, etc. We have an abundance of sand and limestone for building purposes. Stone-coal abounds; it is found in various places. We have considerable timber on the Neosho river, such as oak, walnut, hickory, elm, sycamore, cotton wood, hackberry, ash, soft maple, mulberry, and a few minor kinds. Water is mostly soft. It is not much settled here, only along the river and creeks. There are thousands and thousands of acres of the best prairie I ever saw, Illinois not excepted, that is unoccupied—is not claimed—and there will be millions more, as soon as a treaty is made with the Osage Indians, for their lands. We shall have a railroad through here from Leavenworth to Fort Gibson, at the mouth of the Neosho. The company is organized already, and the road is now being worked through.

I have partly located a town on the Neosho river, which I wish to be settled by Spiritualists, and have a harmonical town. I want to form a settlement of good Spiritualists, who will work for the benefit of humanity, in spreading the truth throughout Kansas. I wish to associate myself with some men of capital, who will look for the welfare of their fellow men, as well as themselves, and organize a company. Correspondence solicited. No one need write unless he is a Spiritualist—unless he carries it out in every day life, as far as possible. Any information desired by any person in regard to this country, given by addressing me, at the above named place (Cofachiqui, Allen Co., Kansas), and enclosing two postage stamps. I am situated about six miles south of the 5th standard parallel.

Yours fraternally,

A. P. WILSON.

SEW UP YOUR LETTERS.

WASHINGTON, D. C., Feb. 28, 1858.

Dear Sir.—I am glad to find you drawing public attention to the unbusiness-like habits of certain mediums. Spiritualism suffers more from the discredit caused by equivocal transactions, than by all attacks of open enemies. I therefore, for one, thank you for the advice given by you to J. V. Mansfield, of Boston.

There is one point, however, upon which you do not touch, and to which I beg to request your attention, namely, the fact (which any one can verify as a test, whether a medium be good or bad) that if letters *inclosed in a buff or other colored envelope*, (so that when held up to the strongest light, they can not be read) be then *sewed together* and the *threads and knots gummed*, no one but a good medium can give an answer to the contents. This letter and first envelope, so gummed and sewed, should be inclosed, of course, in another envelope.

The reason why it takes a *real* medium to read the contents and reply to them, is this: that any letter merely gummed, wafered, or sealed, or all three together, can be opened by a little ingenuity, fastened up again, and resealed with the same impression. This is done every day in the Post-offices all over the world. But a letter *sewed and gummed* can not be opened and read without the infraction being too evident to escape observation.

Again, if the paper and envelope be not of a very opaque character, a few words may be read by means of a strong light. I know a medium who requires such a clue for her equivocal, meaningless answers.

We thank our correspondent for these facts and suggestions. Seekers for truth, and especially as to spiritual intercourse, do not want to be deceived, neither to deceive others, and in investigating so important phenomena we should observe the greatest caution. In times like these, persons may feel driven to set themselves up as mediums, as a means of obtaining apparently an honest living. Let us not destroy their usefulness for other purposes, but gently admonish them, and help them to obtain useful labor and an honest living. Those persons only who are obstinate and will not desist from deception, should be publicly exposed. We grant that the public should be protected from deception at all hazard, but we think it best to do it with the least possible cost to individual usefulness or reputation for integrity. While we do not understand our correspondent to insinuate that Mr. Mansfield opens the letters answered by Spirits, we hope the communication and remarks will be satisfactory to our correspondent "C. T. W." who writes respecting Dr. Styles. We are not personally acquainted with either of the gentlemen, but the reports from those who are intimate with them, are unanimous as to their honesty of purpose and integrity of character.

RELIGIOUS ORGANIZATION AND ITS DANGERS.

BY J. A. WISSE, M. D.

[Continued.]

In the SPIRITUAL TELEGRAPH of February 27, we have shown the intolerance of religious organizations from 2,000 B. C. down to modern times.

Now let us turn away from this gloomy picture of the horrors among sects and theologies, and let us see how religious organizations have dealt with the votaries of science and art which are the heralds of progress and civilization. To illustrate this point, we must introduce the biographies of some distinguished scholars and artists; they will show how the three most refined and civilized religious organizations, the Roman Catholics, Protestants and Mohammedans, have treated their stirring and investigating minds. We shall not speak of Columbus, Vesalius, Paracelsus, Gall, etc. We shall only give short sketches of the lives of Copernicus, Galileo, Torregiano, Servetus, Priestley, and Averrhoes.

As Copernicus and his writings have been the object of so much animadversion, we shall give a somewhat detailed account of his life.

COPERNICUS: Born at Thorn (1473), of an ancient and honorable family, he commenced his education at home, and afterward went to the University of Cracow. After having learned Greek, Latin, and literature, and attended for two years philosophical courses, he gave himself up to the study of medicine, and merited by his knowledge and the brilliant manner with which he passed his examinations, the title of Doctor. His only aim in studying the healing art was to be able one day to render himself useful to men, and especially to the poor, whom he resolved to tend gratuitously. It was after having obtained these different acquirements that he commenced the study of mathematics, toward which his natural disposition carried him, and which then became the only and constant object of his labors; he embraced all its parts, and applied himself especially to perspective. He also devoted some time to painting; he was desirous to visit Italy, and to sketch there the principal sights and monuments with which this country abounds. Copernicus was twenty-three years of age when he left his country. He went directly to Bologna where he attended Novarra's lectures on astronomy, and soon became intimate with this celebrated man. Then he passed on to Rome, whither the desire of seeing and hearing Regiomontanus called him. The reception this learned Professor gave him was most affecting, and Copernicus remained for several years in the capital of the Christian world, where he filled with great success a chair of mathematics that was intrusted to him, notwithstanding his youth.

He left Italy toward 1501, and returned to his country, where a Canony in the Church of Warmie, of which his maternal uncle was bishop, awaited him. Thus provided for, and exempt from envy and ambition, Copernicus devoted all his leisure hours to the gratuitous practice of medicine, and to his favorite studies. It was there that he read again with the greatest attention all the astronomical works of the ancients; that he compared them with each other; that he submitted them one by one to the test of calculation and observation, and that he succeeded, after more than thirty years of assiduous research and constant labor, removing what appeared to him erroneous, and adding what seemed to him conformable to truth, in establishing that astronomical system which bears his name, which has been recognized as governing the physical world for three centuries, and which is as remarkable for its simplicity as for the facility with which we find the explanation of all the celestial phenomena.

Too well informed not to know how dangerous it sometimes is to be right, Copernicus had long refused to publish his discoveries and observations. Yielding at last to the demands of his friends and the solicitations of the learned men of all countries, he consented to have them published at Nuremberg under the title of "*De Revolutionibus Orbium Caelestium*, lib. iv.," but he died (1543) at the moment when the first copy reached him, and witnessed neither the glory with which such a work was about to invest his name, nor the persecutions and calumnies of which it was going to be the cause or pretext. He had taken the precaution of dedicating it to Pope Paul III.; but as it made the sun immovable, and thus reversed the *sta sol* of Joshua, it was put on the index at Rome. This strange condemnation was not revoked until 1821. All enlightened minds did justice to Copernicus; and in spite of this censure of the Romish Court, he received after his death the honors which his noble character, his constant charity and his useful labors deserved. Several cities hastened to raise monuments to his memory.

Beside his brilliant discoveries in astronomy; beside the services which he rendered to the poor, helping them constantly with his purse and his advice as a physician; beside the numerous duties which his ecclesiastical functions required, this great man occupied himself with architecture, and superintended the construction of several edifices of public utility. We are indebted to him for machines to raise the water above its level, as well as for the aqueducts of Grandenz, Thorn and Danzig, which have existed to this day.—Translated from the French by Dunkin Weiss.

Thus has the religious organization of Rome dealt with the sage, the philanthropist and architect, whose immortal discovery became the guiding star not only of science, but of navigation and commerce. Since the motions of our planet received a rational solution, the mariner grew bolder, the sea became man's home, and commerce received an impetus never known before. You will doubtless ask, Why all this holy indignation on the part of the Church? Why, simply because this discovery disagreed with this text in the Old Testament: "Sun, stand thou still upon Gibeon, and thou moon, in the valley of Ajalon." Joshua 10: 12. Thence we realize that a religious police to watch a creed has ever had a tendency not only to stop religious progress, but even to debar the world from useful discoveries. It was evidently a plain providence in Copernicus' favor that he died at the reception of the first copy, for if he had lived after the pub-

lication of his sublime work, neither his charities and labors as a physician, nor his useful works as a machinist and an architect, would have saved him from persecution. Either recantation or the dungeons of the Inquisition would have been his lot. Galileo's life will presently prove this assertion. As it was, the Church tried for more than two centuries to suppress this work, and obliterate the name of Copernicus.

GALILEO: This great natural philosopher, after having spent a life in useful investigations and discoveries, became at last convinced that the system of Copernicus, notwithstanding its condemnation by the Holy See, was the true one; he therefore renounced the system of Ptolemy, and taught that of Copernicus at the University of Padua, whither the scholars from all parts of Europe repaired to hear his lectures. In 1616 the Inquisition began to persecute him. In 1633 he was brought before that relentless Tribunal in the Convent of Minerva, where on his knees with the Gospel in hand, he was forced to abjure the Copernican system. On rising from this humiliating posture, he whispered to a friend who stood near him, "that the earth, notwithstanding what had just been witnessed, really moved on its axis." He was then seventy years of age, and had lost a beloved daughter. Three years after he became totally blind. Galileo was born at Pisa in 1564, and died near Florence in 1642. His father was a man of moderate means, and made great efforts to give him a liberal education.

Thus did the religious organization of Rome deal with one whom Washington Irving would call "nature's nobility." Neither his old age, nor a life spent in the search of truth, nor his family bereavements, could disarm the church; nothing short of a public recantation, from what the world then and since believed as a fundamental truth, could have saved the veteran sage from the rack.

TORREGIANO: This distinguished sculptor was invited from Italy to England, where he wrought on the tomb of Henry VII. for which he received £1,000. Thence he went to Spain, where the Duke d'Arcus gave him orders for a Madonna and Christ of the size of life, with repeated assurances that he should be rewarded according to his merit. As the Duke was a grandee of the first class, the artist expected to be proportionately rewarded. After considerable study and application, the work was finished to the Duke's own satisfaction. Eager to get possession of these models of sculpture, the Duke sent two of his servants loaded with money to pay for them. The bulk pleased the artist; but when the bags were opened, they contained but brass maravedi, amounting to the trifling sum of thirty ducats. Torregiano, considering this rather as an insult than a reward for his skill, seized his mallet, broke the statuary in pieces, and sent the lacqueys away with their loads of brass to recount the tale to their master. The Duke, secretly enraged at the merited indignity offered to him by the artist, but feigning to be horrified at the sacrilegious act, delivered him to the Inquisition as an infidel and a heretic. Torregiano pleaded the right of an author over the work of his creation, but without success; he was condemned to death, but balked the Holy Office of its victim by starving himself to death in his prison. This occurred in 1522.

Thus did the religious organization of Rome protect the right of the artist against the sordid designs of the nobility. Yet this grandest and most successful of religious organizations, started with an obscure bishop of Rome, where the Christians had been despised, persecuted and martyred for three centuries.

Spiritualists, shall we, with such examples before us, give our votes to establish a Church organization, and thus again lay the foundation for similar abuses of power in after years?

In our next, we shall see how the Mohammedans and Protestants treated men of science.

CLAIRVOYANCE AND SPIRITS.

BORDENTOWN, Feb. 22, 1858.

MR. PARTRIDGE:

From your remarks at the Conference, as reported in the *Telegraph* of Feb. 20, I should differ, particularly when you say: "If clairvoyance can be established, then it is impossible to prove Spiritualism by any mental tests." It appears to me that the power of the human Spirit in the body, with certain persons under proper condition, is capable of perceiving or accomplishing what it would disconnected from the body (or measurably so); that instead of invalidating spiritual communication, clairvoyance, in fact, substantiates it upon natural principles; and the truth of a manifestation being produced by a disembodied Spirit, would rest upon the character of other evidence of which we have an abundance. For instance, take such cases as those in which the parties present have no knowledge of the facts communicated, their minds being adverse to the communication, and afterwards the communication proves to be correct. We have had an abundance of such proof in our circle, where it was impossible for any person present to have a knowledge of facts communicated. I think we can well afford to give the skeptics all the advantage they can gain from clairvoyance or mesmerism, which, I think, goes to show the condition or means by which they do communicate. The position sounds to me something like the discrete degrees frequently mentioned in the *Telegraph*. Man may draw imaginary lines, and style them degrees at different points of nature, but the developing principle of nature only manifests different action, and gives different forms according to the condition of the thing acted upon.

Yours respectfully,

WILLIAM W. ALLEN.

Our correspondent does not seem to perceive the dilemma he puts himself in. He says: "The power of the human Spirit in the body . . . is capable of perceiving or accomplishing what it would disconnected from the body." If this be so, it proves just what he affirms, viz., that there can be no mental proof that disembodied Spirits communicate, because *all* the phenomena are accounted for by clairvoyance.

Our Spiritualist friends seem to lose their natural good logic when they say, "that the mind of mortals can do all that disembodied Spirits can," and predicate Spiritualism on the *new things* clairvoyants communicate. If clairvoyance, as claimed, be true mortal minds can perceive and communicate things transpiring at any distance; hence the *new* communicated, although never before known to the clairvoyant or circle, is no proof that disembodied Spirits communicate, for this is *precisely what is claimed as the clairvoyant function*.

It is useless to talk about "affording to give the skeptics all the advantage they can gain from clairvoyance and mesmerism," for when we admit these clairvoyants can do all disembodied Spirits can, we have nothing more to give; *all* the phenomena are accounted for without the interposition of Spirits. Our call is still for facts which can not more rationally be explained by Spiritualism than clairvoyance and kindred theories. We are open to conviction, but should like to have some facts.

THE ANGEL DAUGHTER.

A correspondent writes from Cecil county, Maryland, that his attention has recently been called to the subject of spiritual intercourse, which gives him exceeding joy; but he is a member, in high standing, of a church in which he finds no sympathy, and feels that its influence and bonds restrain him from speaking out his convictions, and limit his freedom and usefulness. We can only say that *mental* restraint, in our estimation, is equally injurious to the proper development and usefulness of men as is physical restraint, and the sooner such bonds are sundered, the better for the man and society. Be free and utter your earnest, sober convictions, whatever they may be. We lay before our readers the portion of our correspondent's letter which was designed for publication, and which here follows:

CECIL COUNTY, MD., February 28, 1858.

While on a recent visit to Baltimore, I was favored with the following beautiful message from an angel infant daughter who passed into Spirit-life, July, 1850. While living, I idolized her; her departure was a deep affliction to me. Years have passed away, but the image of my darling Alice is stamped fresh upon my heart. While her lovely corpse, like a jewel for the casket, lay before me, I cut a lock of hair from her alabaster brow, and gave but a faint expression of the love I bore my precious one, in the following lines:

ON A CURL CUT FROM THE HAIR OF MY DEPARTED ALICE.

Endeared memento! from among the charms
That graced the relics of my breathless babe,
I plucked it, trembling lest I should disturb
The loved assemblage that in death remained.
And I will wear it near my heart, that when
Too reckless, I forget too weep and love,
It may revive the image of my girl.
To those who know not what it is to feel
The anguish kindred ties dissolved impart,
Who never lingered o'er the wasting form,
The throbs and throes of an expiring child,
Or one as dear as Alice was to me,
A simple curl snatched from the grasp of Death
Is valueless; but in a parent's view
'Tis far above all price; O, 'tis sacred!
Wrested from lovely ruins, to be kept
A sweet, though sad memorial of what was!

THE MESSAGE.

Thou knowest, thou feelest, my father dear, that I lie deep within thy heart. Ever listen to the monitor which lies within thyself. Walk in the path of right. Act out thy daily duties, and the beauties of heaven will be thy reward. Thou knowest, thou feelest the deep care and sympathy which thy angel child hath for thee. Ever think that I am by thy side, and with my hand of right, consecrating thee in the name of the Father who hath been so kind, so loving to thy daughter. Father, ever remember thou hast one in heaven who whispers in thine ear the words of love that floweth from the Great Divine. I never will lead thee astray! This thou knowest and feelest cometh from thy Alice. I could wave to thee thoughts more rich and rare, but I desire this which now I have spoken to thee to have a seat within thy memory. Never lose sight of thy angel daughter—never lose sight of her—for thou knowest it is she that waiteth for thee on the shores of Eternity! I must not weep, though I feel somewhat saddened. I will let a smile illumine my countenance to bear joy to thee as thou passest to thy home.

ALICE.

SPIRITUALISM IN NORTHERN IOWA.

MITCHELL, MITCHELL CO., IOWA, Jan. 31, 1858.

MR. C. PARTRIDGE:

Sir—We are having a very interesting course of lectures on the spiritual philosophy, by Doctor N. Adams, late of Columbus, Wis. He is well received and draws crowded houses. The general inquiry is, Are these things so? None oppose but the minister and the editor. The preacher classes Spiritualists with horse thieves and other malefactors, and the editor says our doctrines are blasphemous and unsatisfactory. If these lectures elicit general inquiry, our hopes will be realized.

We have been holding weekly circles for two years, and are having a series of scientific lectures from our invisible friends, through the mediumship of the lecturer's lady (Mrs. Adams) who also examines the sick, evincing an intimate acquaintance with the human organism, and the ability to scan its minute, and show where the difficulty is located.

Howard E. Parker, a clairvoyant and healing medium from North-

ern Ohio, has been with us from the commencement of our circles, and through him we have had many tests and beautiful manifestations, which have led many to investigate the phenomena.

This last month we have had as good a case of Spirit-healing as I think can be found on record. It occurred in my family as follows: My youngest child, nineteen months old, came down with lung fever, had no assistance for four days and when all thought he could not live twelve hours, the invisible friends had him through H. E. Parker, and in one day he was playful as ever, but weak. In a few days he took cold again, when we took advice of our medical friends, who pronounced his case dangerous; but H. E. Parker came again and raised him almost like magic by the mere "laying on of hands." No medicine was administered in either case. Fraternal yours, &c. THOMAS WARDLAW.

P. S. Doctor N. Adams late of Columbus, Wis., will respond to calls for lectures on the harmonized philosophy and kindred subjects in Northern Iowa and S. Minnesota.

ANOTHER MEDIUM.

DREWSVILLE, N. H., March 5, 1858.

CHARLES PARTRIDGE, ESQ.:

Dear Sir—We have a medium (Mr. Daniel N. Browne) in our neighborhood, who devotes his time to speaking in the trance-state; he is also a seeing and describing medium; he sees Spirits in the condition they were in previous to the sickness by which they left the body, generally standing near those who wish to get a description. He gives the lineaments of the countenance, color of the eyes and hair, complexion, shape of the head, and the general traits of character; tells whether they were stout-built or slim; tells their age and any other peculiarity pertaining to them; and can generally, if requested, get a communication relating to their condition in the sphere in which they reside, and giving counsel to the inquiring friends relating to their belief and the course they should take in relation to religion. They often speak of the false doctrines that they believed and inculcated when in the earth-life, and warn their friends against the creeds and dogmas that are now taught in the churches. Mr. Brown has also some powers as a healing medium.

D. FISHER.

THE HOME OF THE INDIAN.

MRS. C. L. SMITH, MEDIUM.

The home of the Indian, oh! where is it now?
Their hunting-grounds spoiled by the axe and the plow;
Their wigwams no more in the wild wood are seen,
Their trails no more found in the wild forest green.
These broad spreading fields that expand to our view,
Were the home of the Red Man, once happy as you,
With his squaw and papoose, so wild and so free;
But, pale-face, these joys were all crushed, and by thee!
On the ground where your beautiful village is placed,
With their bows and their arrows the wild deer they chased,
And dreamed that they ever should be free to roam,
And seek out at pleasure a place for their home.
Yon swift gliding river now flowing in pride,
On its waters how oft would their bark canoes glide!
O'er its banks, too, at even, they'd kindle their fire,
And with music and dance would their spirits inspire.

In sweet scenes of pleasure they'll revel no more;
Their home is away on a far distant shore;
Their race is diminished, their bright hopes are dead,
The Chiefs of their tribes to the great Spirit fled.

And there, too, their people they'll meet with again,
There dance to sweet music of far richer strain;
Nor there is discovered the dark or light tinge,
Nor there on their rights will the pale-face infringe.

TEXAS, KALAMAZOO CO., MICH., March 1, 1858.

MONITIONS.

Let me say to you, my friends, that the way to progress on earth is to have your minds constantly on things above; not that you must neglect your worldly cares, but make them subservient to that higher calling—spiritual development. All things will work together for good with those who truly seek for wisdom from above; so you need not harass your minds with "how shall I find time for spiritual development?" The time is always at hand, and the means within your reach; all you have to do is to reach forth and grasp the moments as they fly, for they are fraught with wisdom, and will compensate you richly, without your being in any particular place, or under peculiar circumstances. Having the thoughts on a lofty plane, and seeking only for the good, the beautiful, and true, you will have no room left for sordid, earthly propensities, no selfish feelings toward your brothers, nor frigid and gloomy forebodings in regard to your own future condition; but your whole life will be a harmonious one, typifying the future in the mansions of glory, for which you have prepared yourselves while on earth.

MONITOR.

Interesting Miscellany.

THE LEFT EYE.

A rich old man, who resided at the extremity of the camp, quite apart from the rest, had three daughters, the youngest of whom, named Kookju, was as much distinguished for her beauty as for extraordinary wisdom.

One morning, as he was about driving his cattle for sale to the Chan's market place, he begged his daughters to tell him what presents they wished him to bring them on his return. The two eldest asked him for trinkets; but the handsome and wise Kookju said that she wanted no present, but that she had a request to make, which it would be difficult, and even dangerous, for him to execute; upon which the father, who loved her more than the two others, swore that he would do her wish, though it was at the peril of his life.

"If it be so," replied Kookju, "I beg you to do as follows: sell your cattle, except the short tailed ox, and ask no other price for it than the Chan's left eye."

The old man was startled; however, remembering his oath, and confiding in his daughter's wisdom, he resolved to do as she bade him.

After having sold all his cattle, and being asked the price of the short-tailed ox, he said he would sell it for nothing else than the Chan's left eye. The report of this singular and daring request soon reached the ear of the Chan's courtiers. At first they admonished him not to use such an offensive speech against the sovereign; but when they found that he persevered in his strange demand, they bound him, and carried him as a mad man before the Chan. The old man threw himself at the Prince's feet, and confessed that his demand had been made at the request of his daughter, whose motives he was entirely ignorant of; and the Chan, suspecting some secret must be hidden under this extraordinary request, dismissed the old man, under the condition that he would bring him that daughter who made it.

Kookju appeared, and the Chan asked—

"Why dost thou instruct thy father to demand my left eye?"

"Because I expected, my Prince, that after so strange a request, curiosity would urge thee to send for me."

"And wherefore didst thou wish to see me?"

"I wish to tell thee a truth important to thyself and thy people."

"Name it."

"Prince," replied Kookju, "when two persons appear before thee in a cause, the wealthy and the noble generally stand on thy right hand, while the poor and humble stand on thy left. I have heard in my solitude that thou most frequently favorest the noble and rich. This is the reason why I persuaded my father to ask for thy left eye, it being no use to thee, since thou never seest the poor and unprotected."

The Chan, incensed and surprised at the daring of the maiden, commanded his court to try her. The court was opened, and the President, who was the eldest Lama, proposed that they should try whether her strange proceeding was the effect of malice or of wisdom.

Their first step was to send to Kookju a log of wood, cut even on all sides, ordering her to find out which was the root, and which was the top. Kookju threw it into the water, and soon knew the answer, on seeing the root sinking, while the top rose to the surface.

After this, they sent her two snakes, in order to determine which was a male, and which was a female. The wise maiden laid them on cotton, and seeing that one coiled itself up in a ring, while the other crept away, she judged the latter was a female.

From these trials, the court was convinced that Kookju had not offended the Chan from motives of malice, but from the inspiration of wisdom granted her from above. But not so the Chan; his vanity was hurt; and he resolved to puzzle her with questions, in order to prove that she was not wise. He therefore ordered her before him, and asked—

"On sending a number of maidens into the wood to gather apples, which of them will bring home most?"

"She," answered Kookju, "who, instead of climbing up the trees, remains below and picks up those which have fallen off from maturity or the shaking of the branches."

The Chan then led her to a fence, and asked her which would be the readiest way to get over.

Kookju said, "to cross it would be the farthest, going round nearest."

The Chan felt vexed at the readiness and propriety of her replies, and having reflected for some time, he again inquired:

"Which is the safest means of becoming known to many?"

"By assisting many that are unknown."

"Which is the surest means of leading a virtuous life?"

"To begin every morning with prayer, and conclude every evening with some good action."

"Who is truly wise?"

"He who does not believe himself so."

"Which are the requisites for a good wife?"

"She should be beautiful as a pea-ben, gentle as a lamb, prudent as a mouse, just as a faithful mirror, pure as the scales of a fish; she must mourn for her deceased husband like a she camel, and live in her widowhood like a bird which has lost its wings."

The Chan was astonished at the wisdom of the fair Kookju; yet, enraged at her having reproached him with injustice, he still wished to destroy her.

After a few days, he thought he had found means for attaining his object. He sent for her, and asked her to determine the true worth of all his treasures; after which he promised to absolve her from malice in questioning his justice, and to admit that she intended, as a wise woman, merely to warn him.

The maiden consented, yet under the condition that the Chan would promise implicit obedience to her commands for four days. She requested that he would eat no food during that time. On the last day, she placed a dish of meat before him, and said—

"Confess, O Chan, that all thy treasures are not worth as much as this joint of meat!"

The Chan was so struck with the truth of this remark that he confessed the truth of it, acknowledged her as wise, married her to his son, and permitted her constantly to remind him to use his left eye.

Idiots.—Idiocy is arrested development. There is in all cases, a deficiency of brain—a low physical organization. The humane and accomplished Dr. Wilbur says that, out of a class of twenty pupils, only three could count ten. Their almost universal fault was gluttony. Their great want is the want of attention. Many cannot talk; it often requires two or three years to enable them to utter a single word distinctly. In almost all cases home treatment only confirms the malady. In three hundred and fifty-nine cases, all but four originated in parents who had brought on some confirmed disease by the violation of the law of nature. In every instance, the four excepted, either one or both parents were either unhealthy, scrofulous, disposed to insanity, indulged in animal excesses, or had married blood relations. Let every reader commit to memory these five causes, for to have an idiot child, how terrible the affliction! More than one-fourth of three hundred and fifty-nine idiots were the children of drunkards; one out of every twenty was the child of the marriage of near relations; in one such family five children out of eight were idiotic. If, then, health, temperance and charity are not duties, then are we irresponsible.—*Journal of Health.*

MODERN JERUSALEM.

A French gentleman, who delights to frequent the spots on which celebrated poets have dwelt, or whence they derived their inspiration, has published in the *Moniteur* an account of his visit to the "Gardens of Solomon." First, he visited the "sealed fountains"—large subterranean reservoirs, wherein the waters springing from the mountains are collected, and hence the water is conducted to Jerusalem by pipes:

"At a short distance from the reservoirs are the celebrated gardens. They extend along a valley which runs from El Bourach to Bethlehem. It is the most charming spot in all Palestine. Solomon was a good judge in more senses than one. There are murmuring streams winding through verdant lawns; there are the choicest fruits and flowers, the hyacinth, the anemone, the fig tree and the pine. Towering high above the garden, and contrasting grandly with its soft aspect, are the dark, precipitous rocks of the neighboring mountain, around whose summits vultures and eagles incessantly scream and describe spiral circles in the air. The rare plants and flowers which the great enchanter of the East collected within these gardens were protected from the north wind by the mountain. Every gust of the south wind was loaded with perfumes. With the first breeze of spring the fig tree puts forth its fruits, and the vines begin to blossom. It was in the words of Scripture, 'a garden of delights.' The vegetation of the north and the south were intermingled. One part of the garden was called the walnut tree-walk, (for, as the English Scripture translation has it, the Garden of Nuts), another is the 'Beds of Spices'; the writer's guide was a well-educated Italian, who stated that the Gardens of Solomon are now let to an Englishman."

"The present tenant, he said, is Mr. Goldsmith, of the house of Goldsmith & Son. He is underdraining the gardens of Solomon on the Yorkshire system. You will be astonished to see how successful he has been. Here is the house. I perceived a bright brass knob shining in the center of an small square of porcelain set into a white wall. Over this knob was the following superscription in the English language: 'Ring the bell.' The bell seemed to my imagination rather an anomaly in the gardens of Solomon—but that is a trifle. We did ring the bell, and we went in. The first thing that struck my eyes were red draining pipes lying about, and bearing the mark of the manufacturers, Samuel & Co., No. 128 Strand. Mr. Goldsmith was draining that Biblical valley, the dew of which was so often brushed away by the naked feet of the Shulamite. It was in the month of September. An American moving-machine was cutting a second crop of artificial grass on the very spot where the daughters of Jerusalem gathered those lilies of the field which were more beautiful than Solomon in all his glory. A patent reaping-machine was rapidly garnering the crop of that field in which the sisters of Ruth and the daughters of Naomi were wont to glean. I asked to see Solomon's pavilion, but alas! the cypress timbers and the cedar wainscoting had been taken down, and in their place there is a brick built cottage, with a roof of red and green tiles. The entrance hall is whitewashed; there is a little parlor with a Birmingham carpet, and a drawing-room papered with a red-bordered yellow paper, purchased in Paris, Rue des Meuniers. The chimney is Prussian, and the curtains are of Swiss muslin. Instead of the servants of the spouse, I found two nursery-maids—one from Paris and the other from Florence. The slave who prepares the tents of cedar is now called 'John.' He has red whiskers, blacks his master's shoes, scrubs the floor every day, and varnishes it on Sundays; and if some romantic person should inquire, as I had the naïveté to do, about the dark Shulamite, he will be shown five sweet little English children, redolent of cold cream and Windsor soap, as fair as floss silk, with their hair in corkscrew curls, and wearing prunella boots, blue capes, and green parasols. The cinnamon trees have been cut down for firewood, and the aromatic canes grubbed up, but the five little misses do crochet work under the shade of a *bon Chretien* pear-tree. Since the Eastern war, Mr. Goldsmith has obtained the custom of the Pasha of Jerusalem for vegetables. Last year he had seven crops of potatoes, thanks to the wonderful drainage."

SPURGEON ON ENJOYING ONE'S-SELF.—Mr. Spurgeon has been holding a "Bazaar" or "festival," as we Americans call it, to raise \$100,000 for a new tabernacle. The hall was decorated with flags, and hung about abundantly with photographs of the preacher. He lectured at noon in the "refreshment-room," and gave his opinion on Christian recreations. He instanced evening parties where persons met together in white kid gloves, stared at one another, and talked nonsense; and declared that for his part he would rather stop at home than undergo the misery of such amusements. He believed that if some persons advertised bottles of water as a most delectable drink, the draught would soon be considered a great delicacy, and that many things pleased merely because they were called pleasures. With regard to dancing, his opinion was, that it was a most healthy exercise, and should be freely indulged in; but he thought males and females should dance apart. Games of skill he saw no objection to, but games of chance could be said to be productive of no beneficial results, and, as in the case of Messrs. Palmer and Cooke, had led to evil consequences, which the countenance of Lord Derby could not counteract. The rattle of dice-boxes always reminded him of the casting of lots at the foot of the cross for the vesture of the Saviour, and he did not think it became any Christian to touch them. But it was of no use giving advice on these matters, for most persons had made up their minds upon them, and only sought some authority to excuse that which their consciences told them was not right. Religion, he declared, was never intended to make our pleasures less, and he advised all to despise conventionalism in their enjoyments, but to avoid those pleasures which the conscience condemned. Referring, in conclusion, to the object with which the meeting had taken place, he thanked those who were in attendance for their assistance, and stated that up to the present time \$26,000 had been raised toward the erection of the tabernacle.

ELECTION IN KANSAS.—On the 9th inst., an election was to be held in Kansas, under an act of the late Territorial Legislature for a new Convention to frame a State Constitution. This Convention is to be composed of a hundred members. The same Commissioners who acted on the occasion of the 4th of January vote on the LeCompton Constitution are to have charge of this election. The qualifications for voting are, the being twenty-one years of age, a residency in the Territory of three months, and in the county of ten days, with citizenship of the United States, or the having filed a previous declaration of intention to become a citizen. Any qualified voter may be elected as a delegate. The Convention is to meet on the fourth Tuesday of March, at the new capital, Minneola; but as there are no accommodations there, it will doubtless adjourn to Lawrence or Topeka. There is a dispute, however, on technical grounds, whether the Act of the late Legislature under which this election is holden, is valid.

SALE OF THE COLLINS LINE.—It is reported, says the *Tribune*, that the *Adriatic*, *Atlantic* and *Baltic* will be bought in at the public sale of these vessels, by Messrs. Brown, Bros. & Co.,—they being the largest creditors,—and that they will continue the line as heretofore, with the \$19,250 mail contract. It is also reported that the trips of the line will be extended to Southampton and Havre, and the vessels will commence running in the course of a month or six weeks.

HOW IS THIS.

Bishop McIlvaine, in his philosophical and learned "Evidences of Christianity," says, "a revelation can not be made but by a irasculous interposition of Deity." "If miracles were wrought in attestation of the mission of Christ and his apostles, they can be rendered credible to us by no other evidence than that of testimony." The number of witnesses to establish the truth he puts at twenty. He thinks nothing can subvert this.

I think it was the Rev. Alexander Campbell, one of the greatest divines of this age, who rested the truth of the Christian religion upon the resurrection of Christ: in the first place, because it was a miracle, and in the second because that miracle was attested by witnesses; and this argument I, I believe, used by all writers on the "Evidences," as the most conclusive one that can be produced.

Now however convincing this testimony may have been in by-gone times, it surely is not up to the requirements of this age. Christians continue to put it in their books as the summary testimony for unbelievers, while they themselves wink at it. Let us try it. Christians believe that Christ rose from the dead, because twenty persons saw him rise. Christians will not believe that a stand rises from the floor, although one thousand persons saw it rise. To raise a man from the dead and a stand from the floor are both events contrary to the course of nature, and hence called miraculous.

How is it, then, that one improbable event can be believed on the evidence of twenty, and another can not be believed on the evidence of a thousand? We will thank Bishop McIlvaine or any non-Spiritualist to explain this.—*Belmont Farmer, Bridgeport, Ohio.*

BANK STATEMENTS.—A bill is now before the Legislature requiring that the Banks of New York city, including the associations organized under the law of 1838, or the amendment thereto, in lieu of the present weekly statement now furnished by those banks, to furnish on Monday in each week, to such person as the Bank Superintendent may designate, a statement containing the amount of capital stock actually paid in, and the average amount of investments, specie in the bank, circulation registered, or unregistered, and of deposits,—making such statement at the close of the business of each day, of the several business days of the week next preceding said Monday. Under the head of "investments" shall be included all loans and discounts, bonds and mortgages, stocks and real estate. Under the head of deposits shall be included amounts due banks and other corporations; unpaid dividends, profits, and all sums due on demand. This statement shall be compiled in tabular form, by such person so designated by the Superintendent, and shall be published on the succeeding Tuesday in each week, in one or more papers in said city. Any bank or banking association refusing or neglecting to furnish such statement for two successive weeks, shall forfeit its charter.

SALARIES OF STATE OFFICERS.—A bill has been reported fixing the salaries of the State Officers as follows:—To the Governor \$8,000; his Private Secretary \$2,500; for Clerk hire \$1,500. To the Secretary of State \$5,000 to his Deputy (and as Clerk of the Commissioners of the Land Office) \$2,500; for Clerk hire \$9,000. To the Comptroller \$5,000; to his Deputy \$2,500; for Clerk hire \$12,000. To the Treasurer \$5,000; to his Deputy \$2,500; for Clerk hire \$4,000. To the Attorney-General \$5,000; to his Deputy \$2,500; for Clerk hire \$3,000. To the State Engineer and Surveyor \$5,000; to his Deputy \$2,500; for Clerk hire \$3,000. To the Superintendent of Public Instruction \$5,000; to his Deputy \$2,000; for Clerk hire \$3,000. To each of the Canal Commissioners \$3,000; for Clerk hire \$3,000. To each of the Inspectors of State Prisons \$3,000; for Clerk hire \$3,000. To the Auditor of the Canal Department \$3,000; to his Deputy \$2,000; for Clerk hire \$8,000. The above salaries to be paid to the successors of the present incumbents of the above offices.

DR. ALEXANDER AGAINST THE STAGE.—Rev. Dr. Alexander (Presbyterian) preached yesterday an able discourse to his congregation, on Fifth avenue, in which he attacked Dr. Bellows's views of the stage with great earnestness and force. His text was, the 34th verse of the third chapter of Proverbs: "Surely, he scorneth the scorners." "In alluding to the sin and evil of scorning, Dr. Alexander observed, that many professing Christians, who would not think of using profane language, would attend those sinks of filth, the play-houses, where scoffing is much indulged in, and will laugh when the peculiarities of God's chosen ministers are taken off on the stage." This Dr. Alexander regarded as a direct encouragement to the wicked, who, he said, while they would not venture to speak lightly of religion, mark their hatred to divine things by ridiculing the ministers. Dr. Alexander did not mention Dr. Bellows by name, nor the farce of "The Serious Family," with which Burton always enlivens anniversary week, when the ministers are most numerous in the city, but it was thought his remarks bore upon both of them.

THE WESTMINSTER REVIEW ON SPIRITUALISM.—The January number of the *Westminster Review* in an article on Spiritualism, protests against the mistake of supposing that the matter has ceased to attract attention in England. The Reviewer, although little disposed to favor delusion," says:

"Our readers would be astonished were we to lay before them the names of several of those who are unflinching believers in it, or any devoting themselves to the study or reproduction of its marvels. Not only does it survive, but it survives with all the charm and all the stimulating attractiveness of a secret science. Until the public mind in England shall be prepared to receive it, or until the evidence can be put in a shape to enforce general conviction, the present policy is to nurse it in quiet and enlarge the circle of influence by a system of noiseless extension. Whether this policy will be successful, remains to be seen, but there can be no doubt that, should ever the time arrive for a revival of the movement, the persons at its head would be men and women whose intellectual qualifications are known to the public, and who possess its confidence and esteem."

A DOG DYING OF A BROKEN HEART.—A well-known gentleman, and an old citizen, who was quite fond of dogs, and who usually kept several of them about his house, had one in particular who was much attached to him. Some months since the gentleman died, suddenly, and from that time his canine friend evinced unmistakable signs of grief at his loss, and seemed utterly inconsolable. He would not eat with any degree of heartiness, and gradually pined away, until he became a mere skeleton. He often manifested symptoms of affection for a chamber-gown his master had been in the habit of wearing, and when permitted to lie down on that article of dress, appeared as contented as he could be in his bereavement. The devoted dog grew thinner and thinner every day, and about two months after his master's decease, he died of the same disease, at the same hour precisely.—*Cincinnati Gazette.*

A MINISTER, approaching a mischievous urchin about twelve years old, and laying his hand calmly upon his shoulder, thus addressed him: "My son, I believe the devil has got hold of you," "I believe he has too," was the significant reply.

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